63-2
4-5

LIBRARY
OF THE
THEOLOGICAL SEMINARY,
AT
PRINCETON, N. J.

DONATION OF
SAMUEL AGNEW,
OF PHILADELPHIA, PA.

Letter.
No.
March 25th. 1858.

Case, Division
Shelf, Section SCC
Book, No. 1451

Miscellanea Spiritualia:

OR,

DEVOUT ESSAIES:

COMPOSED

BY THE HONOURABLE

WALTER MONTAGU Esq.

ECCLUS. 51.

Videte oculis vestris, quia modicum laboravi, & inveni multam requiem.

LONDON,

Printed for *W. Lee, D. Pakeman*, and *G. Bedell*,

And are to be sold at their shops in *Fleetstreet*.

MDC XLVIII.

To the most Sacred

MAJESTY

OF

Henrietta Maria,

Daughter of *France*, and Queen of *Great Britain*.

MADAM,

The propriety of my Life is not simply by a common Right inherent in Your Crown, *but likewise (by a special and notorious Purchase) is annexed unto Your* Person; *and that by so obliging a Title, as nothing less then the cessation of my Life, could seem on my part a legitimate separation of my personal Services from Your* Majesty: *But in this*

engaged estate of my life, God hath been pleased, by a civil death, to contrive a justifiable intermission of my secular Duties, and by such a way, as renders even this cessant state in some sort active, and discharging my Obligations: Since my present suspended condition is a consequence of the active prosecution of my Duty to Your Majesty, *whereby even this my inanimate constitution, in regard of any motion in Your service, seems enlivened by this kinde of dying in that relation; by which means my life may be said to have but changed the maner of application unto You, and in place of the Spirit of Acting, to have taken that of Suffering for Your Service; So that in effect, it is but the corps, as it were, of my time that lieth thus intombed in this Region of civil death, while the Spirit thereof liveth in Your Service, by the occasion of this my passive condition.*

In this state of violent quiescence, my thoughts (Madam) *have not ceased to range*

and

and cast about in these spacious fields of Solitude, *to finde a way, how, my person being now like a Clock with a broken* Spring, *unable to give You an account of my time by my own Motion, I might contrive my present state, as it were, into a* Sun-dyal, *which while it self is fixed, doth by an extrinsique Motion give an account of Time: In some report to this Conceit, I have bethought my self of drawing some such lines within my walls, by the rules of* Spiritual Mathematiques, *as might (by the Motion of that Sun upon them, which commonly shines the brighteſt through the closeſt walls of Prisons, they like Chrystal curtains, intending rather then intercepting his beams) render You,* Madam, *an account hereafter of my present time, by the strange property of this Spiritual* Dyal, *which may mark out the passage, even of hours already elapsed: And, I hope, these lines have yet this better quality, of bearing some marks of the fervor and operation of this Sun upon my thoughts,*

as of their course and motion towards Your Memory; which Impression if they retain, this one act doth happily conjoyn these two great Duties, of Gratitude *to God, and to Your* Majesty.

In my present conveniency (Madam) *of contemplating much these two subjects, I have often resolved, That God had designed You so specially, for the mediate conveyance of all his Blessings to me, as that he would not minister this his Medicinal affliction, but as it were by the hand of Your Service; by which order he hath been pleased to render Your adversity more beneficial to me, then ever Your felicity was like to prove, since it is not probable that Your Power would have given me what I finde now to have been most wanting to my Life,* Sufferance *and* Mortification; *insomuch, as what my vain Nature needed the most, and Your generous one, could afford me the least, hath by the accidents of Your fortune,*

bin

bin furnished me, with the preservation of Your favorable constancy; and thus, without the blemish of any of Your Vertues, Your Service hath taught me Patience *and* Resignation; *Vertues, which though You had them habitually in Your minde, yet neither were Your Nature or Your Fortune, the one apt, or the other proper, to give Your Servants occasion to practice them.*

Nor doth this my particular blessing of Sufferance, endure any abatement by the sense of Your personal afflictions; for GOD hath provided against this allay of it, by the improvement, at the same time, of all Your Vertues and Pieties; So, as in respect of Your Person, I may rejoyce likewise in all Your tribulations, since every Thorn in Your present Crown *hath been a kinde of pensil, the sharpest touches whereof have drawn You the nearer that* original Head, *crowned with Thorns, whose resemblance ought to be Your principal intendment: And if what You have lost of the likeness of a Terrestrial Prince, hath*

con-

conferred to Your similitude with that King of kings, *there is made a blessed Transfiguration, rather then any Disfigurement of Your Image: Wherefore I may presume* (Madam) *That all the present Breaches which Your* Crosses *have made in Your Temporal state, will prove in Your Eternal like the wounds of our great* King *of the* Cross, *which are turned into the most glorious and resplendent parts of his Body.*

It were easie (Madam) *to present You many Motives of* Consolation, *derived from the subject of Your Troubles; but I had rather You should extract them from that part therein, which solaceth all Your Attendants in this hard Fortune, the resigned maner (I mean) and temper of Your Suffering, and that which easeth Your Servants is the likeliest thing to comfort You in this condition. You may therefore safely rejoyce, that Your comportment supplieth much the disablement of Your Fortune, and in some degree relieveth all Your*

distressed

distressed Party, while Your Gracious precedence in this asperous and narrow way of the Cross (*wherein Your Vertue doth prescribe the order of their march*) *may well draw every generous Minde off from the thoughts of their own private Distresses, and so succor the noblest Hearts in some measure, by this vertuous diversion, while You are unable to do it by direct supplies: Thus, by the influence of Your Piety, even Your Necessities may become Provisions for Your Suffering Party.*

Thus did King David *refresh more his whole Army, by bearing them company in their thirst, then he could have done by the provision of many vessels of water: and as this holy* King *did as good as cast that water into every thirsting mouth, which he poured out unto the* Lord; *so may You,* Madam, *by accepting still chearfully Your own wants, and offering up to God Your Will of suffering in this general Calamity, relieve more universally Your Party, then by the distribution* Paral. 11. 18.

of

of a great treaſure; and this may paſs for an agreeable motive to You, to attend the improvement of Your Piety, the expecting by the degrees of Your advance in ſanctity, not onely the miniſtring a good proportion of ſpiritual confort to Your diſtreſſed Servants; but likewiſe the propitiating of Almighty GOD, *towards Your reinablement to afford them all other ſuccors, whereof Your* ROYAL HEART *can make a Deſignation; and likewiſe by theſe Arguments of Your holy cariage in this affliction, Your Loyal Subjects may be perſwaded to expect all Your heart can promiſe them, juſtly concluding of Your Caſe, what was preſaged of holy* DAVID *in his Exile,* Now we know certainly, that You ſhall reign, and the Kingdom ſhall be eſtabliſhed in Your hand.

Had I not, Madam, *a better reaſon, then the circumſtance of my preſent condition, I ſhould, peradventure, give more liberty to my*

Opinion,

Opinion, and impress more livelily by my Pen the signature of my Thoughts upon these Papers, as the true figure of Your Vertue and Merit in these unhappy occasions: But Your Vertue it self forbids me more then any other reflexion, knowing that the charges of Your Duties are welcomer to You, then even the due proclamation of Your Praises; in which regard, although it might seem a Service to the Nation, to endeavor by some respects and civilities to Your Majesty, *the purging a little our Language, of some disloyal rudeness and barbarisms that have of late vitiated much this Tongue; yet will I prefer the satisfaction of Your Modesty and Humility, before the reparation of our own concernments: And surely,* Madam, *they who have the honor to know You particularly, may conclude the pleasingest way of righting You, to be the leaving You the most to forgive those who have misunderstood You.*

I shall therefore rather humbly commend

unto You, the progreſs and advance of Your Pieties, then offer You any reparatory commendations; ſince by the candor of Your Charity, You may turn every blot dropt upon Your Name, into a beam of Splendor ſhining on it in the Book of Life; and whatſoever ſeemeth now a ſcar upon Your Perſon, may by the vertue of Your Patience, prove as it were ſo many ſeveral Stars compoſing one glorious Conſtellation of ſuch Merits, whereof the Dan. 12. 3. *Prophet* Daniel *ſaith*, They ſhall prove like the ſplendor of the Firmament, and like *STARS* ſhining in perpetual Eternities.

Now (Madam) *ſtudying what I ſhould ſay, to recommend this Offering to Your Sacred* Majeſtie, *I finde the nature of it to be ſuch, as rather preſcribes me Prayers for the Acceptation, then allows me to make Promiſes for the worthineſs of the Preſent; For ſuch is the order obſervable in our Oblations to GOD, and to his moſt ſpecial*

Images

Images on Earth; unto whom, as to himself, Servants do likewise not pretend to give towards the enriching them, but in order to their own Discharges: So (Madam) *do I not presume by this Offering of my Thoughts, to supply You with any New Lights requisite for Your advance in Devotion, but rather to rejoyce Your Charity, by shewing it how my little Stock profits in this Royal Exchange of the* Cross, *better then in the Treasury of the* Court: *Nor can I conclude this account of my Time, wholly useless to Your perfection; For, as Princes do often build their Pallaces by the same Models which inferior persons use for their houses, enlarging onely the Dimensions, with observance of the same Figure; So* (Madam) *peradventure this Draught of Devotion, formed in these Lines, may not seem unfit for Your great Soul, in point of Figure and Order, while You may raise Your Zeal upon it with great excesses, in respect of the*

measures and proportions: But this I may modestly presume, That though these lines do not pretend to be exactly fit for Your Soul, as a model of Devotion; yet they need no enlargement, as they are a Draught and Design of my Gratitude: In which relation, nothing can be more accomplished, then the Thoughts and Vows, of

Your Majesties most dutiful Subject,

and most obliged Servant.

A Pre-

A PREFATORY

ADDRES

TO THE

COURT.

E are made a Spectacle to the World, to Angels, and to Men, saith *Saint Paul*, the Mirror and Patern of all Penitents and Converts, as if he had been obliged to summon all Creatures as Spectators to *the prize of the high calling of God, which he was running for*; and this his Proclamation is a sanction of a perpetual Law, in point of the Duties of all notorious Converts: By this they are advertised, That they are more specially then others, designed as Examples of singular gratitude and fidelity: wherefore S. *Augustine*, after he had been called up to this Theatre of S. *Paul*, by the same voyce (though in much a softer tone) which seemed breathed out of the *aura lenis*, the gentle air of the *Prophets* conference; for *tolle & lege*, take

1 *Cor.* 4. 9

Philip. 3.

This was said to S. Augustine *by a voyce from heaven*, Conf. Aug. l. 8. cap. 8.

take up and reade, was ſuch a ſoft communication of his duty to him; he, I ſay, having read his Commiſsion in theſe words of his happy pre-
Rom. 13. cedent S. *Paul*, *Put ye on the Lord* Jeſus Chriſt, *and make no proviſion for the fleſh, to fulfil the luſts thereof*: After this Lecture, the remainder of his life was ſuch a piece, as ſeemeth to call unto all his fellow-Converts, *tolle & lege*, take up him, and reade him; for his whole ſucceeding time was a fair impreſſion of his admirable fidelity, and may ſerve for an excellent Leſſon for all Times to ſtudy.

And ſurely all ſuch Images of Gods ſo remarkable Mercy and Indulgence, ought to endeavor the reſembling, in ſome proportion, theſe two great Paterns, in this ſpecial ſimilitude, of *imme-*
Galat. 1. *diately not condeſcending to fleſh and blood, and of laboring more then others*; this was S. *Pauls* method, and S. *Auguſtines* maner of copying him: and ſurely God may juſtly require a ſingular rectitude, in the courſes of ſuch, as he hath raiſed from their falls by his ſpecial hand of Compaſsion; and this not onely upon the account of their own debt, but alſo in order to the benefiting their Brothers, ſince we know the people came more to ſee *Lazarus* riſen, then *Jeſus* who had revived him.

Certainly, all great Spiritual reſuſcitations, are more attended and reflected on, then ſuch as ſeem Natural lives of Piety; and ſome ſpecial demonſtration

ſtration of gratitude is ſo much conditioned in Gods notorious Pardons, as even the looſer part of the world expecteth ſome extraordinary recognition from them; and their uncorreſpondency to that meaſure of Edification, which is looked for by unreformed obſervers, doth diſcredit to the world thoſe invitations to amendment, which are commonly made by the firſt perſwaſive fervors of zealous Converts: For one patern of relapſe and retrogradation, ſubſtracteth ſo much from the efficacy of ſuch Examples, as that defection is apt to render many ſincere progreſsions in the firſt fervor, ſuſpected of unſoundneſs and recadency: And by this ſuſpition of unperſeverance, there may well be blaſted much of the fruit of extraordinary Converſions; for Libertines, with a little tincture of Truth in ſuch receſſes from zeal, will colour a great deal of witty impiety: So that this ſcandalous remiſneſs, ſeemeth to give a fair paſs for Prophaneneſs to make repriſal upon Devotion, which doth take from Libertines ſo many affected freedoms; ſo great a detriment doth a little Scandal procure to Religion, in ſuch as have the ſeal of Extraordinary Pardons upon them, evidenced to the Eye of the world: And on the other ſide, when ſuch remarkable vocations continue ſo exemplary, as they anſwer all equal and juſt expectations, and

obſtruct

obſtruct all licentious tongues, the benefit they impart unto the world, is likely more then the native piety of many unſeduced perſons.

Me thinks the previſion of this utility, may be given for a handſom reaſon, of the rejoycing of *Angels*, in one Converſion, more then in the perſiſtency of many vertuous tempers; for Humane Nature (which the *Angels* are better acquainted with then we, as being incharged with the conducting it to Spiritual improvements) is well charactered in the ſtiffneſs and indocility of the *Phariſees*, ſince it is apt to be demanding a Sign from Heaven, for Reformation of corrupted Cuſtoms; and deſperate Spiritual recoveries ſeem ſo many openings of the Heavens, in the deſcent of the Holy Dove viſibly to the ſtanders by: wherefore the *Angels*, upon their precognition of the extraordinary efficacy of ſuch Converſions, may well be ſpeculated to ground this exceeding joy and exultation.

Not that we intend hereupon to conclude, That ſuch Prodigals have greater portions of Grace then thoſe elder Brothers, who may juſtly ſay, *Luke* 15. *We have ſerved ſo many years, and have not tranſgreſſed the commandments*: We do confeſs, where the ſpecial preventing Grace of God beſtoweth an exemption from the ſtains and inquinations of youth, when one may truly ſay, *I have obſerved all theſe*

these precepts from my youth, that such a condition is preferable to this recanting state, of, *I have sinned against heaven*; the having been always so *clothed, as our turpitude hath not been discovered*, is a better posture then the casting off our rags, *to put on the first robe*; so that I purpose chiefly to incite these yonger brothers to an eminent humiliation, not to elate them in the preference of their conditions, before other states of innocency, that have never been tainted by the contagious air of the world, and have remained (as the virgin *Apostle* saith) *The first fruits among men to God and the Lamb, without spot before the throne of God.* Rev. 14.

Surely all notorious cures of such as have faln into the thiefs hands between *Iericho* and *Ierusalem*, are never so perfect, as when the Scars or Cicatrices remain in the eyes of the Patients, rather as marks of their misery, then pledges of their continuing health; and so their lives which are set out to others by God, as Ensigns of victory, must be looked upon by themselves, as wrecks saved and set up in their own thoughts for memorials of the danger whereunto they are still exposed; for God doth often set up in publike such figures of humane misery, and divine mercy, not only in commiseration of the particular subjects, but in condescendence to the bent of our common nature, which runneth after example, and seemeth but dragg'd after single precepts.

Wherefore all remarkable Converts ſhould account themſelves as ſent from the dead upon the ſuit of their neceſsitous brothers, in Gods compaſſion to them, as well as to themſelves, the world being much better diſpoſed to hear ſuch meſſengers, then *Moſes* and the *Prophets*; and in this reſpect, they ſhould ſtudy to live exactly by this rule of St. *Paul*, *Yield your ſelves unto God, as thoſe that are alive from the dead*: And ſurely this expropriation of themſelves, and tranſaction over to the uſes of others, (which the *Apoſtle* denounceth to all *Chriſtians*) is more eſpecially relating to them, then to any others; for they may be moſt pertinently ſerved with this holy writ, *You are not your own, being bought with a great price, therefore glorifie God, and carry him in your body*; ſo that thoſe who (as our *Savior* ſaith) have heard his voice, and are *come out of their graves and live*, muſt remember as they have a kinde of fraternity with *Lazarus* in this ſpiritual reſuſcitation, that they ſtrive to live as brothers of the *Bleſſed Magdalen*; and that after their firſt alliance in this point, of *having had much forgiven*, they be very ſtudious to fraterniſe with her in this other part, of *loving much*.

Rom. 6. 13.

1 Cor. 6.

John 5.

By this exhibiting the obligations of a true *Convert*, I have recorded my own bonds; & I may hope, that God by his infinite liberality will be pleaſed to inable the reſt of my life for ſome competent

diſ-

discharge of this great ingagement: For me thinks I hear the voice of our *Savior*, to him he had dispossessed of a legion of evil spirits, *Go home to thy friends, and tell them how great things God hath done for thee.* Mark 5. I am therefore come back thus *ad domum Cæsaris*, to the house of *Cesar*, which in reference to many of my Duties, I may presume to call my home; but most particularly, in order to my discharge of this Commission, of announcing *quanta mihi fecerit dominus*, how great things God hath done for me: wherefore I do not owe this Manifest onely, as an office of Recognition unto God, but do stand, me thinks, charged with it, as a condition of my Absolution, by which I conceive my self injoyned, to make as much Restitution as I am able, of that time which my Pen hath stoln from the Court; For the most of that which is thought well passed away by the company that loseth it, stands upon accompt to them that are the most accessary to the taking i taway, even from those that then reckon their loss of it as a benefit; so that truly considered, those whom the world abusively cals the best company, are commonly the most chargeable with the undervaluation of time, which the cheaper and more inconsiderable they render it to others, the dearer are they to account for it themselves: And this truth we easily perceive, when looking through all time upon eternity, we come to

diſcern the true value of that which is the only price this tranſitory world hath to purchaſe everlaſting glory.

Upon examination then of my time paſt, I finde my ſelf bound to give up all the ſtock of my following days, as an extent aſsigned for reſtitution, although I cannot hope to make a rigorous ſatisfaction by it; For the unhappineſs of theſe kinde of debts is ſuch, as the more we have taken away from others, the leſs we are able to reſtore; becauſe ſuch prize impoveriſhes the taker of it, ſince he loſeth his own time, while he robbeth others of theirs: wherefore this confeſsion, as it may prove precautionary to others, may paſs for the moſt likely part of my ſatisfaction; and I ſhall always aſsign my prayers towards the impetrating this of God, that this penitential ſatisfaction may be ſo much bleſſed, as to reſtore ſome value of time thither, where I am to account for ſo much idle diſsipation of it.

Let me therefore humbly propoſe to all my Readers, *to remember their creator in the days of their youth*; for when in their recollected days they come to this ſuit of the *Pſalmiſt, Remember not, Lord, the ſins of my youth*, one of the hardeſt points is, even their own forgetting them; ſince the Ghoſts of our dead ſins walk often in our Fancy, and divert much of that time we aſsign for the diſcharge

discharge of our arrears; although they be but such broken images, as dreams, that possess not the will, yet they pinch away always somewhat off from the stock of time, set out for past redemptions. This case is attested by St. *Augustine*, when he complained, That *his old familiar acquaintances, did hold and shake the garment of his flesh, repining and murmuring at his estrangement*: and this shaking and questioning us, is always some diversion; for he confesseth farther, That *after he had cast off the images of youthful vanities, from all adherence to his will, they stole after his fancy, not so bold as to face his consent, but as it were, muttering behinde him, and by stealth snatching at him, and pinching him to turn and look back.*

It is surely then a singular blessing, never to have been so familiarly conversant with the vices and vanities of youth, as our memories may be challenged acquaintance with, and so drawn to some discourse with such images, when they present themselves; they are therefore the best disposed for spiritual advances, whose imaginations (freed from the clogs of idle and vain notions) are always in their motion and progress through the speculation of some fair object, and are not distracted by looking back upon the calls and noises of their discarded familiars: The structure of the temple advanceth faster, when we build with

both

both hands, then when we are forced to hold arms
1 *Eſdra.*4. in one hand to repulſe our enemies; ſuch a malevolent oppoſition do our fancies make, when they have been long poſſeſſed of images, which we muſt not admit into aſſociation, towards the edifice of the temple; they are as much unconſortable, as thoſe ſtrangers to whom *Zorababel* anſwered, *We cannot joyn with you in building the houſe of God*; therefore the *wiſe mans* counſel is excellent, in order to the
Eccluſ. prepoſſeſsing our mindes, *Endue thy ſelf with vertue from thy youth, and thou ſhalt retain wiſdom to thy old age*: And this other poſition of *Solomon*, is verified by common experience, *He that flatters his ſervant in his youth, ſhall finde him diſobedient.*

When I have conſidered how much is written of this ſpiritual regiment of Life, and how much better then any thing I have preſcribed; I have ſometimes queſtioned the exhibiting theſe my receipts; but again I have concluded my ſelf juſtified in this conſideration, that the domeſtique *Phiſitian* is always called into conſults, though his abilities be ſo much meaner then others that are joyned with him; as his learning can promiſe little contribution, yet his experience in the conſtitution of the Patient, is accounted uſeful for the appliance of their preſcriptions: So under this notion, of one that hath had long experience in the indiſpoſitions and infirmities of the *Court*, I

have

have conceived, that my opining in the conſult might prove in ſome degree profitable to the *Patient*; and I may believe, that of the conſtitution of the body, & the peculiar peccancies of the humors, I have given no ill information, towards which part I have had a great advantage, by having been ſo long a domeſtique: For as there are many little paſſages and pertuſions in living bodies, which are cloſed up and inacceptible in Anatomies; ſo I, having ſtudied this body alive, may be better informed of the compoſure thereof, then many learned and pious perſons, that look, as I may ſay, upon the Anatomy only of *Courts*, ſurveying them laid out as it were dead in ſpeculative figures.

And concerning what I have voted in order to remedies, I will ſay nothing ſavoring of a formal diſeſteem thereof; for ſuch vails of ſale are commonly ſo thin, as there is more affectation then modeſty ſeen through them: I will profeſs ingeniouſly, I have done my beſt, in a ſincere regard to the benefit of that place to which I owe ſo much civil obligation, and ſpiritual ſatisfaction; and I may hope God will acccept the deſign, and bleſs the operation, confiding on this of our Patron *Apoſtle*, *Heb.6.7.* *The earth that drinketh in the rain that cometh oft upon it, and bringeth forth herbs meet for them for whom it is dreſſed, receiveth bleſſing from God.*

One humane advantage this work may own, namely,

namely, That though there are many better invitations to Devotion, yet there is little expreſly provided for this family; ſo that mine may be a leſs feaſt, and yet a bettter entertainment for ſuch gueſts, with whoſe appetites I am ſo well acquainted: wherefore I have ſerved in more of St. *Pauls* milk, then of his ſolid meat, rather familiar Piety, then ſevere Perfection: I have intended moſt the preſenting ſuch wholſom confections, as are good againſt thoſe particular humors, which breed a kinde of ſpiritual *green-ſickneſs*, ſo familiarly in theſe bodies I entertain, I mean thoſe levities and trifles, which the fancies of theſe bodies are ſo apt to feed upon, which I may call the unwholſom green fruit, that even old age is commonly greedy of in this place; the taſte whereof doth diſreliſh the ſavor of Devotion, and breed many obſtructions in the body of the inward man: This Court-diſeaſe is excellently deſcribed by the *Wiſd.* 4. *Wiſeman, The dalliance with trifles, darkeneth to us better ſights; and the waveringneſs of our cupidities, turneth the minde into a dizineſs unawares to it ſelf*: I may hope to be hearkened to, in the crying down of theſe toys, having been ſo long a Pedler of them: And as devotion may truly ſay of me, *He that perſecuted us ſometimes, doth now evangelize the faith which he did once impugn*; ſo I beſeech God I may deſerve the other fol- *Gal.* 1.23. lowing words, of, *And they glorified God in me*: I have thus

thus much towards this hope, that I may be well perſwaded of the good ſuting and adaptation of my advices, even by the prejudices of my unhappy experiments.

For certainly, as an ordinary Courtier, who is acquainted with the humor, and intereſts of the favorite, may be more dexterous in forming welcome Propoſitions, then a greater Forraign Statesman, who deſigneth all by the general maximes of policy; ſo one who is well verſed in the intimate, and favorite affections, and paſsions of the times, may apply motives likelier to work upon them, then ſome who are much better grounded in the ſolid rules of grace and ſanctity; for ſuch is the weakneſs of our vitiated nature, as it is more wrought upon in piety by proportions, then by perfections.

Conſidering then the duties I have ſpecified, I humbly preſent the *Court* with this diſcharge of my *Commiſsion,* as the diſpoſſeſſed native did preach to *Decapolis*; but, I hope, the conſequence will reſemble more the enuntiation of the *Samaritan woman* unto her town; for of the effect of his preaching, we read only, that *all his town wondred at him,* which is a more familiar anſwer at *Court*, to ſuch vocations, then the *believing and going out to meet Chriſt,* as the men of *Sichem* did: wherefore my humble prayers ſhall be joyned, to inforce my perſwaſions, that it

John 4. may be truly ſaid in this occaſion, *Many believed in Chriſt by the word of him that did teſtifie of him.*

To conclude, although I may better intitle this, an expiatory offering, then a propitiatory, the firſt being in order to the diſcharge of a debt, the laſt to the impetration of ſome favor; yet I may preſume to pray in it, againſt the common iniquity, which is noted in time, that the currant thereof may not bear up, and carry down my lighter papers upon it, and let ſink theſe my more ſolid and weighty cogitations: And to obtain all the bleſſing I petition for, upon this deſign, I ſhall humbly preſent it to you with this reference of St. *Paul*, *To him, who is able to do more abundantly, then we can either deſire or conceive, according to the power that worketh in us, to him be glory in the Church by* Chriſt Jeſus *unto all generations.*

Eph. 3.20.

Wa: Montagu.

Non ſolum mihi laboravi, ſed & omnibus inquirentibus veritatem, Eccleſiaſticus 24.

Miſcellania, or *Spiritual Eſſays:*

A TABLE

Containing the ſeveral Treatiſes, as they ſtand divided into Sections.

TREATISE 1.

A Map of humane nature, divided into two Sections. *page* 1

Sect. 1. *Treating the Original rectitude of mans nature, and the preſent obliquity thereof.* ibid

2. *Of mans abuſing, what he might learn by the mortality of the creature, and the frailty of his nature evidenced in all ſorts of perſons and trials.* 6

TREAT. 2.

Handling the reparation of humane nature in two Sections. 11

Sect. 1. *Of the admirable means God choſe for this Work, and the rehabilitation reſulting to man from this Order of God.* ib.

2. *How even mans infirmities may afford him glories; With motives to joy, and correſpondence to the grace of Chriſt incarnate.* 16

TREAT. 3.

Of Religion in two Sections. 21

Sect. 1. *Conſidering it under the general notion of ſome reference to a Divine power.* ib.

2. *Treating the beſt habit of minde, in order to the finding a rectified Religion.* 24

TREAT. 4.

Of Devotion in two Sections. 27

The Table.

Page

TREAT. 12.

Concerning ſcurrility, or foulneſs of ſpeech, in three Sections. 136

Sect. 1. *Of the dangerouſneſs of theſe liberties, and the familiar excuſes made for them.* ib.

2. *Some ſpecial cauſes of the growth of this licentiouſneſs, and ſome expedient propoſed towards the ſuppreſſion thereof.* 140

3. *What circumſtances augment theſe faults, and Women incharged much ſeverity in oppoſition to them.* 146.

TREAT. 13.

Whether to be in love, and to be devout, are conſiſtent, in eight Sections.

Sect. 1. *The nature of love and devotion compared.* ib.

2. *Some ſubtle temptations detected, and liberties reproved.* 152

3. *The errors of prophane jealouſie argued, and a pious jealouſie propoſed.* 155

4. *The deceit of paſſion in promiſe of mercy, and power of reſiſting temptations.* 158

5. *The faultineſs of flattery to Women diſcovered, and diſſwaded.* 161

6. *Preſumption upon our vertue diſcuſſed, and the danger thereof remonſtrated.* 166

7. *Some ſcruples reſolved about the eſteem of beauty, and the friendſhip of Women.* 174

8 *The concluſion framed upon the premiſed diſcourſe, and our love ſafely addreſſed.* 179

TREAT. 14.

Concerning the teſt, and ballance of filial and mercinary love, in five Sections. 181

Sect. 1. *Of the value of love, and Gods tolerating ſome mixture of ſelf reſpects in it.* ib.

2. *Mercinary love defined, and the relying much on it diſſwaded.* 184

3. *Filial love deſcribed, and ſome ſtrong incentives preſented to kindle it in us.* 187

4 *Motives to filial love drawn from our ſeveral relations to God, as alſo from the dignity, and advantage of this ſort of love.* 191

5. *Advices in order to the preſerving this ſort of love, and fraternal dilection repreſented, as a gracious rule, whereby to judge of our rectitude in filial love.* 194

TREAT.

Page

TREAT. 15.

Of the duties of a Christian towards enemies, in five Sections. 265

Sect. 1. *The precept of loving enemies sweetned by many reasons drawn from Christs injoyning, and his acting it.* ib.

2. *The averseness to this duty riseth from our corrupted nature, promoted by divers subtle temptations of our great enemy.* 270

3. *The relation wherein all enemies are to be loved, and what Offices are indispensably due to them, the omission whereof can be redeemed by no other sort of piety.* 274

4. *The inordinateness of our love difficilitateth this duty, dissimulation in this conformity reproached, and many benefits derivable from a sincere compliance represented, as also presumption upon the Theory of this duty disswaded.* 282

5 *The best preparatory disposition for the acting this duty, the which maketh no obstruction in the course of justice, as also powerful persons admonished of their temptation in this point of revenge, and animated by their exceeding merit in this fidelity.* 287

TREAT. 16.

Of considerations upon the unsuccesfulness of a good cause, in six Sections. 291

Sect. 1. *That much Religion is requisite to assist us in this probation.* ib.

2. *Motives to constancy after a prudent election of our cause.* 294

3. *The variableness of the vulgar upon events, and a prudent conduct proposed.* 297

4. *An information of what kinde of conformity we owe Gods declared will in adverse events.* 299

5. *The infirmity of our nature comforted by examples, holy and prophane, and the acquiescence to Gods order with constancy perswaded.* 302

6. *The conclusion regulating all humors in this probation.* 310

TREAT. 17.

Of Solitude in two Sections. 315

Sect. 1. *The most useful order in describing the nature of solitude.* ib.

2. *Solitude divided into three sorts, and the first discoursed of.* 318

TREAT. 18.

Of a mixed sort, or of Neutral solitude in three Sections. 324

Sect.

Page

Sect. 1. *Explaining this term by exhibiting the state of mans will in his elections.* 324
2. *Treating divers motives that solicite this vocation.* 327
3. *How God worketh, and how the devil countermineth in this vocation, wherein a safe course is directed.* 330

TREAT. 19.

Of violent solitude, or close imprisonment in eight Sections. 338

Sect. 1. *How unwillingly our nature submitteth to the loss of liberty and society.* ib.
2. *The deficiency of single natural reason argued, for consolation in this case, and the validity of grace asserted.* 340
3. *Great benefit acknowledged to moral Philosophy, and the right use thereof directed in order to our solacing.* 345
4. *The disposure of our time treated, and advised, for improvement as well as easing of our minde.* 350
5. *A method proposed in point of study, and the use may be derived from story, towards a right understanding of Divine providence.* 355
6. *Some special meditations proposed for the divertisement of our minde.* 361
7. *Some speculations suggested to recreate our spirits in sufferance, and to invigorate our Faith.* 365
8. *The final and most solid assignment of comfort for this condition.* 370

TREAT. 20.

Of the contempt of the world in 2. Sections. 375

Sect. 1. *Arguments to discredit all the attractives of this earth, and Gods contribution thereunto produced.* ib.
2. *Motives by the property of a Christian to contemn the World.* 381

TREAT. 21.

Of the preheminence of a true contemplative life, in five Sections. 385

Sect. 1. *Contemplation defined, and some excellencies thereof discoursed.* ib.
2. *The gradations whereby we do ordinarily ascend up to this station.* 385
3. *The requisitenes of lecture, in order to this spiritual elevation.* 394
4. *Speculation placed as the last step in this ascent of the soul.* 397
5. *Of the sensible delight springing from this head of contemplation.* 401.

The

The Printer to the Reader.

BEhold a *Printer*, extraordinary both in his fault, and his confession, who acknowledges the having offended all the severall parties of these times, & can think of no excuse, unlesse it be, the influence of the erring Planets of this Conjuncture, raigning over our Presses & working *Errata* so commonly, either in the matter or the form of our Trade; and the piety of the Author, having preserved his Pen untainted, the malignity of our Stars, hath prevailed much upon our Pensils, in miscopying his Pen; Insomuch, as the *Author* is the onely abused person in this new Book, who having for some yeers past, enjoyed no liberty but that of his Pen, wee must confesse it a great injury in us, to have so often restrained his sense, in this excellent piece of spiritual Inlargement, his Prison hath presented the whole Nation: For my indulgence from the Author, I will take sanctuary in his own charitable Treatise, of *forgiving Injuries*: And for my pardon from the *Reader*, I may resort to a contrary pretence, namely, the merit of having been the deliverer to him of so over-weighty a Piece of Piety & Reason, as may beare a deduction of more sense, then I have clipt from it, and consequently the delight of the *Reader*, may well endure the allay of so much pains, as the looking often upon my *Errata*.

ERRATA.

PAge 3. line 35. after *Wiseman sayes*, adde, *What art thou proud of dust and ashes?* p.5.l.15.r.*momentarinesse*. p.5.dele *Rom.*8.in the marg. p.6.l.25.r. *often*. p.7. l.15.r.*this manifest*. p.7.l.19.r.*futile*. p.8.l.18.r.*clarity*. p.8.l.20.dele *I*. p.8.l.24.r. *become*. p.9.l.25.r.*be*. p.10.l.8.after *seen* r.*the*. p.17.l.20.r.*receiveth*. p.23.l.9.r. *giant*. p.27.l.21.r.*them*. p.31.l.19.r.*Wherein*. p.35.l.5.r.*mutiny*. p.37.l.12. r. *immaculate*,& l.14.r.*born*. p.40.l.25.dele *not*. p.45.l.35.after *also*,r.*there*. p.48.l.15. r.*my fetters*. p.50.l.16.r.*treat*. p.56.l.7.put the Coma at *point*, p.58.l.23.r.*portable*. p.61.l.10.r.*we should*. p.63.l.17.r.*habit*, & l.38.make the full point at *delighted*. p.64.l.3.r.*no exterior*. p.65.l.20.r.*debasement*, & l.18.r.*his issue*. p.66.l.31.r. *present*. p.76.l.33.r.*but in*. p.88.l.12.after *method* r.*they*. p.89.l.18.r.*to this*. p.90. Title, r.*Courts censured*. p.91.l.14.r.*make*. 94.l.18.r.*rending*. p.97. l. 7. dele *these* & the Coma. p.100.l.17.r.*made of links*. p.101.l.9.r. *no way*. & l.31. r. *scituation*. p.116.l.19.r.*he was there*, and l.22.r.*displaced*. p.120.l..22.r.*Palaces*. p.124.l.33.r. *that shield*. p.128.l.1.r.*fecundity*. p.131.l.15.dele *in*. p.132.l.25. r. *charged with*. p.133.l.11.r.*deference*. p.134.l.4.r. *proscribe*. p.138.l.31.r.*without*. p.149.l.7.r. *source*. p.152.l.25.r.*we suppose*. p.154.l.6.r.*lording out*. p. 159. l. 21. r. *inventive* p.143.l.ult.r.*bending*. p.161.l.1.r.*faultinesse* of and. l.3.r.*curiosity of man*. p.162 l.ult.r.*fuell*. p.164.l.ult.r.*Samaritans*. p.167.l.12.r.*leaps on*. p.170. l. 20. r. *but*. in place of *so*. & l.33. *this parly*. p.171.l.6.r.*read*. & l.10.r. *as take up*. p.172.l.31. r. *undertaking*. p.186.l.14.r.*holy effort*. p.118.l.7.r.*improved*. p.189.l.17.r.*prepossure*. & l.33.r.*degree*. & l.35.r.*compared*. p.192.l.19.r.*dispensing*. p.271.l.33. r.*vestiges*. p.272.l.22.r.*exanimation*, & l.25.r.*incitation*. p.273.l.19.r. *of his*, and in the same line, the parenthesis ends at *revenge*. p.275.l.1.r.*mirror*. p.277.l.17.dele *of*. p.279. l.23.r.*disbursement*. p.280.l.6.r.*scenes*. p.302.l.15.r.*scruples*. p.311.l.15.r.*scrutiny*. p.313.l.9.r.*nescience*. p.316.l.9.r.*prejudication*. p.320.l.23.dele *Col.*3.15. p.321.l. 14.r.*in such a*. p.324.l.2.r.*to this*. p.334.l.18. r. *is a very*. p.339.l.ult.r. *retrenched*. p.369.l.17.r.*accruing*. p.377.l.13.dele *of*. p.379.l.14.r.*single man*. p.393. l. 15. r. *dispose*. & l.21.r.*aspireth*. p.396.l.15.r.*resolution*. p.399.l.21.r.*gifted*. p.404. l. 17. r.*rotation*. p.405.l.11.r.*portemus*.

The first Treatise.

A Map of Humane Nature,

divided into two Sections.

§. I.

Treating the Originall rectitude of Mans nature, and the present obliquity thereof.

AS in Navigation, Cosmographie is no lesse usefull then Astrologie, by reason it is by some relation to the earth, that all measures are taken, and all reckonings are made in the severall courses of our saylings; even so in our spirituall voyage through this life, it seems no lesse requisite, to study the Map of our own Earth we carry about us, then to speculate the Globe of heaven, whereunto we are steering, in regard the constitution of our infirme Nature ought to be understood, in order to the conducting of the Vessell to her supreme and heavenly designation; And the knowledge of our selfe, is as it were the Compasse, whereby we must set our course, since it is out of divers knowne properties of humane nature, that we forme points of direction, by which we judge, how neere our actions and designs stand to the right course of a rational nature: And as

the ſoule and bodie in man, hold an analogie with the firmament and the earth, in point of conſtituting but one world of theſe ſo differing ſubſtances; So ſhall we doe well to conſider the ſpirituall and corporeall ſubſtances in man, as making one coexiſtence, whereby we may the better underſtand the nature of the ſubject we diſcourſe upon, and reflecting on man's conſiſting of two ſo diverſe portions, as ſpirit and materiality, we ſhall wonder the leſſe, at thoſe ſo diſcordant qualities, which are found in this compound nature of Man.

If Faith did not oblige us to beleeve our own originall integrity, we have ſcarce vertue enough left to own it, our reaſon is ſo degenerated, as ſhe hath no mind to claime by that preſcription the dominion of our ſenſitive appetites (which are her naturall ſubjects) ſhe ſeemes ſo much better pleaſed to yeeld unto their government: but let us move Reaſon (by the dignity of her prerogative, and the debaſement of her condition in ſubmitting to the rule of our paſſions) to endeavour the recovering as much of her Rights, as can ſtand with the forfeiture of her firſt ſtate.

God made man ſo noble a creature, as even in his obnoxiouſneſſe to miſery, there was an excellence of nature; For the freedome of his will was one of the chiefe prerogatives of his ſtate, and the abuſe of this power, declares the dignity of it, by the ſeverity of God's vindication, ſince upon the firſt defection of mans will from him, God did teare and divide the Kingdome he had given him, rending the ſenſitive powers from the dominion of the rationall; And in this breach, he left mans reaſon though not wholly depoſed, yet ſo much diſtreſſed by the powers of the other revolted Tribes, as ſhe needs now a forrein ſuccour, not onely prevenient, but actually concomitant for her ſupport, in this continuall warfare againſt her naturall ſubjects, our affections and ſenſitive appetites, which have ſet up idols of their own making, like *Jeroboams* calves, (the delights of the ſenſes) to maintaine this diviſion and independencie, upon the ſoveraignty of reaſon, to which they were at firſt ſubjected, looking alwayes up with

with the eyes of the Hand-maid, upon the eyes of the Miſtreſſe ſincere and rectified reaſon. This firſt happy ſtate of man we are bound to beleeve, even in this deplorable condition we now find him, for the ſpirit of his Creator aſſures us, that *God made man upright, & he intangled himſelf in all his perplexities.*

We may therefore well ask the *Prophets* queſtion, *O how didſt thou fall in this Morning light*, when there was but one block in all the earth to ſtumble at? Thou wert made to tread upon the earth, onely as on a ſtage, beautified and adorned for thy paſſage over it, in triumph up to heaven, not to ſink into it, and be wrapp'd up in it, in this foule and dark conveyance of thee, whereunto thou art now ſentenced. Thou waſt created to have been ſerved onely by the mutations of all creatures, not to have ſuffered with them by any change, which ſhould have been in thee onely a tranſlation of thy earth to heaven, not a reſolution of it into duſt; for mans ſoule as having never been offended by his body, ſhould never have put it away, and left it to his owne vility, but ſhould have gratified the ſervices thereof, with an immediate preferment to glory and impaſſibility: O! what can be anſwered by man for this ſelfe-deſtruction?

Me thinks Man replyes, that the weight of the then greateſt of all created ſubſtances, falling from heaven, fell upon him, and thus ſhiver'd him into duſt; indeed this is all can be ſaid to move compaſſion for him, and this prevailed ſo much with his Maker, as Man's fall was commiſerated and redreſſed, and he that fell upon him, was left faſtned to the abiſſe of his own precipitation. What a ſad contemplation is this, that the morning ſtar who was created to feed onely on the increated light, was ſo ſoone condemned to feed on duſt, as being falne from an Angel to a Serpent; and Man who was to riſe up to the Purity of Angels, and to know no fouleneſſe by the way, was quickly ſentenced to the becomming duſt: ſo that by this commerce with the Serpent, Man is become his food. O then as the Wiſe-man ſayes, ſure it is the tongue of the Serpent, while he fed firſt upon thee, that infuſed the poyſon of

pride into all thy corruption; For mans nature savours so of this venome, by which it was first tainted, (which came from the Serpent, who retains his pride in all his debasement) as even through all the veines of mans infirmities there runs still this mortal spirit of self-love and presumption, though he be reduced daily, to plead the misery and infirmity of his nature, in defence of his reproachable imperfections.

There seemes to be no better Character of the infelicity of humane nature, then is made by those, who inveigh against the weakness of it, yet claime that as an authority for all their faults, making the propensity to ill, the patronage of it, as if the forbidden fruit were now become medicinall for a weak conscience: That is, as if our inward frailty might serve for a purgation of most of our faults. This is a confection the Serpent offers us often, which his tongue may be said to make against the venome of his teeth; For how familiar is it, to accept this prescription, and to apply this receipt of *(it is not I, but sin that dwels in me)* for the cure of all the stings of conscience, as if the accusation of *the wretched man*, were sufficient for the acquittance of him before God. For how many when they are ingenuous in this confession, think they are dispensed with for many grosse infidelities? so as even the discovery of the nakednesse of our nature, passeth often to our sense for the cover of all her deformities: how familiar this selfe-deception is, I need not argue, but rather complain directly in these tearmes of the Gospel, since *the light that is in thee is darknesse, how great is that darknesse?* This being our case, when the knowledge of our infirmity becomes the despaire of our recovery.

Rom. 7.

Mat. c. 23.

This considered, may not we say that the Serpent while he feeds upon our dust, (that is, prevaileth upon our frailties) blowes part of it into our eyes, to blind us, raising this cloud out of our infirmities, that we may see no way out of them: which subtilty prevaileth so much, as despairing often of our constitution, we consult our poysoner, for receipts, onely to give us a fair and easie passage through this life, and for allaying

ing the disquiets of our nature, he gives us such remedies, as are pleasant for our senses to take, which are variety of sensible fruitions, that rock our childish nature into some rest, by the motions of her owne infirmities; Thus commonly our life is but a continued slumber, in which our reason lies bound up, and our fancie is the onely loose and living faculty of our soule, which raiseth to us, but dreames and similitudes of good and evill, sometimes vaine images of joyes, and other amazing phantasmes of fears; and in this dream of opinion and imagination we usually passe our lives, seldome waking and comprehending the true nature, even of the things wherewith we are the most affected: In so much, as while the truth is that our life in this world is but a kind of dreame or shadow, we dreame so strongly, as we doe not discerne it to be but a dreame; for the momentanenesse and inanity of our life seldome comes into our fancie, which though it be so susceptible of all levities, yet seldome admits the thought of mans owne lightnesse into it; the vanities of our life, shadow and cover to us our lives being but a shadow; and thus while we breath continually in this element of vanity, it becomes as the ayre to us, which we feele not sensibly in our familiar respiration, and yet our breath is nothing else but aire: after this manner, while our life is nothing but vanity, we are the lesse sensible of this constitution.

So vaine a thing is meere humane nature, as when your wit hath fancyed the most ayerie and light conceptions, it can, for images of this inanity, man seemeth yet so much vainer then all those expressions, as even all of them leave no impression on man, of his owne vanity, for he makes no use of those his apprehensions, but lives as if hedid traduce and abuse himselfe in his conceptions and expressions of his owne vacuity and emptinesse, and falls not at all into consideration of those disabusing notions: and thus he verifies what the holy Spirit sayes of him, that *man compared to vanity is found lighter then it.* Psal. 62.

For, as if the variations and instability of his owne state,

were not sufficient for his vexation, doth not man adde to them, the changeablenesse of many other creatures, more vanishing and fleeting then himselfe, by fastning his love to them, namely, to riches, honour, beauty, and the rest of this worlds flashes, and blazes of delectation, which goe out very often, even before they have so much as warmed our senses.

---

§. II.

Treating Mans abuse of what he might learn by the mortality of the creature, and the frailty of his nature evidenced in all sorts of persons and tryals.

ALL the creatures seeme to tell man in their perishing variations, that they were made so transitory, to passe away as attendants on the flux and motion of his life, whereby to instruct, as well as serve him by their subjection, yet is he so little advertised by them of his own frailty, as he rather applies their variations to amuse him in the imperception of his owne instability; For while all his pleasures are derived from the continuall changes and mutations of things, even out of this variety of delights, he drawes the inconsideration of his owne continuall flux and consumption: For he neither seemes to beleeve the nature of the things themselves, in all these evidences of their mutability (while he fixes his heart upon them, as if they were immoveable) nor doth he so much as learn the variableness of his own minde, by the experiments of so frequent alterations of it which happeneth after, even without so much cause as satiety, meerely by the lightnesse of his owne constitution.

Doth not this seeme a strange incongruity in the nature of man, who, while he states all his delectation in the intermix-

mixture of changes, (even of his owne minde, as well as of forreine fruitions) that in this occupation, he ſhould divert himſelfe from the animadverſion of his owne vanity and impermanency: How juſtly may it be ſaid then, O wretched man, who ſhall deliver thee from this body of deluſion? When all the creatures that paſſing away and dying, open themſelves in an Anatomie of thy fraile nature, thou wilt not ſo much as looke upon thy owne frame and compoſition, which thou canſt not ſee in thoſe living figures thou art playing and ſporting with; for the life of man cannot ſee it ſelfe truly, but by reflex from death, and every periſhing, dying or dead creature, reflects to man his own image, and yet as the *Apoſtle* ſayes, *Man ſo frequently beholding his naturall face* in this glaſs of death, forgets what manner of man he is. Therfore the Author of life, in his Word, hath often ſet his hand to his manifeſt of the creatures, which they all make, for Man, in their ſucceſſive corruptions, and in very pregnant tearmes he hath declared to man, That *his life is but a vapour, that appeares but a little time, and then vaniſheth.* If then our life, which is the foundation of all our vanity, be but ſo ſlight and ſubtile a thing, what can we ſay of riches, beauty, and honour, and the like temporalities? which are but the accidents of that ſubſtance, which is it ſelfe but a vapour: Wherefore all they ſeem but colours, diverſified by the ſeverall variations of that light, which is but a flaſh of lightning, for life it ſelfe is but ſuch an eſclat of light.

James 1. 23.

James 4. 14.

This conſidered, when the nature of all the worlds toyes and nugacities is rightly diſcuſſed, all the ſpecious good of them is found to be but opinion and imagination, which may be tearmed the fume of this vapour of our lives, as it is exhaled, and vaniſheth away, and yet this fume of opinion, darkens to us the nature of our lives, as ſmoake often doth the matter out of which it is raiſed: For how familiarly the eye of our reaſon is deprived of all exerciſe by this ſmoak of opinion, I need not urge, ſince every one that goes abroad into the aire of the world, palpably ſeeth what ſore eyes Reaſon hath almoſt

moſt every where, by living in this ſmoak of opinion.

O then, how much worſe then nothing is the life of man, thus lightned and evaporated by his own fancie, when at the beſt of his carnal nature, in the *holy Spirit's* account, *it is but a ſhadow, a dreame, or a vapour?*

And certainly it was an expreſſe act of Providence,(relating to our undeceiving) this of Gods chooſing *Solomon*,among all his Secretaries, to make the moſt ample and preciſe manifeſt of the nature and conditions of all temporalities; for as *Alexander* is ſaid to have furniſhed *Ariſtotle* largely with expences requiſite for all ſorts of Anatomyes,when he deſigned him to write the hiſtory of Nature, that his experiments might afford him both light for himſelf and credit with others; ſo God ſeemes to have provided *Solomon* an abundance and affluence of all thoſe creatures, in their beſt degree of ſincerity and perfection, whereof he was to deliver to the world, the nature and properties, that the ſenſibleneſſe of his experience might move and affect the world joyntly with the charity of his ſpeculation.

S.*Iohn Baptiſt*,(who had the ſame ſpirit of truth, I by an immediate infuſion,but did never exerciſe it in any practical experiments) had not been an organ of this truth,ſo proportinate to our infirme apprehenſion which embraces truth, ſooner, clothed with ſenſible particular experiments, (and ſo becomes as it were palpable) then in the univerſality of notions,while it remaineth more abſtracted in ſpeculation; *King Solomon* therefore was an inſtrument ſized and fitted to worke upon our natures, and he, who was the beſt Moral Chymick that ever wrought upon the matter of temporallities, by the experiments of all fruitions,extracted this as the quinteſſence of them all. *Vanity of vanities, all is vanity under the ſunne and vexation of ſpirit*; Here then is the product and ſumme of all our loves and fruitions in this world, and after this convincing manifeſt, of the worthleſneſſe of all other creatures, alas, how much a more deplorable conviction hath he left us of the vanity of man, by his owne fall and prevarication, when in the ſplen-

ſplendor of all this light of verity; a few fading colours in a womans face, dazel'd even his Eagles eyes, and ſo his blindneſſe and infatuation is become a clearer evidence of the infirmity of mans nature, then even all the beames of his illuminating pen.

They who will look attentively upon this naked image of *Solomon*, need no other character of our humanity; there they ſhall diſcover all that the world accounts the ſecurity of happyneſſe to be the likelieſt betrayers of it; For he, whoſe knowledge exceeded the ſtock of nature, and whoſe poſſeſſions were equall with all natures proviſions, may be ſaid to have fallen by the weight of his felicities; how infirme a thing then is man, that cannot carrie even his own wiſhes without falling under them when he is charged with their ſucceſſes, for alas, how much doth familiar evidence atteſt this truth, that *man in honour becomes like the beaſt that periſheth?*

May not our carnall nature then be juſtly diſcredited to us, by conſidering that our life is either a perplexity of wiſhes, or a perverſion of ſucceſſes? and this convincing evidence which common experience offereth, proveth what *Solomon* ſayes, that *this is the affliction which God hath given to the ſons of men, to exerciſe them in it*; ſince indeed this world is but a ſtage for their wraſtling and contention. *Eccle.* 3. 10.

And if we look upon our nature in the exerciſe and triall of it, in the other extream of affliction, we ſhall finde their feebleneſſe, even in thoſe pillars that were the ſtronglieſt ſupported by grace, namely *Elias*, who ſeemed to have had ſo little mixture of the elements in his nature, as he is called by the *holy ſpirit, a fire and a burning light*, yet even he in his fiery triall had ſo much earth about him, as to faint under his carriage, and to cry out to be delivered even of his life, as of a burthen: thus ſtrong was that little weakneſs of our nature he had about him: & holy *Jer.* who ſeemes to have brought none but holy earth out of his mothers wombe, by the teſtimony of his ſanctification in it, yet even this ſanctified oare, had ſo much droſſe found in it, when the *burning fire was ſhut up in his bones*, *Eccluſ.* 48. *Kings* 3. 19.

as to run over even into the curſing the day of his birth, and to prepoſe his mothers being a tombe for him before a deliverer of him into that light wherein he ſaw ſo much miſery and affliction; May we not well ſay then in reference to that of *Solomon, if the beſt men on earth make this confeſſion of the miſery of their nature, what doe the worſt and the moſt depraved?*

Jer. 20. 10. 14
Prov. 11. 31.

Thus have we ſeene frailty and infirmity of our corrupted nature taken from the beſt figures of it in diverſe poſtures of temporall felicity and affliction, and we perceive that in one ſtate it is ſo unhappily diſpoſed as the proneneſſe of it to ingratitude, is raiſed by the very degrees of obligations and benefits it receiveth; Inſomuch as the plenty of temporall bleſſings, proves often an over-ballancing even of the power of abundant grace, as we ſee manifeſted in the infidelityes of *Solomon*: and againe we find in the other triall, how the weight of ſufferance boweth and deflects a little, even the ſtrongeſt pillars of humanity, among which we doe bring in Saint *Pauls* depoſition of this truth, where we make upon all theſe ſurveys, this his reflection, *O wretched man! who ſhall deliver thee from this body of death and corruption?* But we are not ſo miſerable as not to have a preſent anſwer to this ſad queſtion, *the grace of God by Jeſus Chriſt our Lord.*

Rom. 7.

Wherefore let us goe on, and look upon our nature as it is Deified in him, and as the other repreſentations might make us lament our birth with *Job* upon our dunghill, ſo this aſpect of it in the perſon of *Chriſt*, may recall us to rejoyce with *Zachary* in the Temple, and allow our nature this ſelfe-aſcription, juſtly aſſumed by the ſecond organ of the reparation thereof, *henceforth all generations ſhall call me bleſſed*; this aſſumption may be well allowed our nature when we look upon it with S. *Paul, not living in it ſelfe, but Chriſt living in it.*

Luke 1.

Gal. 2. 20.

THE

The second Treatise.

The reparation of Humane Nature, divided into two Sections.

§. I.

Treating the admirable meanes God chose for this worke, and the rehabilitation resulting to man from this proceeding of God.

HAving seene the figure of man made much liker the image of him, who said, he would *raise himselfe and become like God*, then like God himselfe who made man after his own image, what meanes is there left to restore that, which all the subtilty of the supreamest Angel had much adoe to disfigure, when ruine is so much easier then reparation?

If *Lucifer* himselfe had applyed all his abilities to have given man satisfaction, he could hardly have excogitated such a meanes of mans redintegration; for it may be disputed whether it had not been a higher pitch of disrespect to have designed God, to have put on this wretched nature of man, then it was to project for his own Angelicall nature, an independency on the divine.

So here the spirits of men and Angels are confounded, when they consider both these natures of God and man, first apart in their peculiar properties, and then behold them united in this incomprehensible manner in the person of God: here Saint *Austins* exclamation is more proper then any inquisition, one Abisse calls on another, the Abisse of misery attracts that of mercy; here is the transcendency of all wonder, that the unworthynesse and demerit of humane nature should prove the

exaltation of it; For now the *Church* doth not ſtick to ſay *fælix culpa*, proclaiming even the fault to have been happy, that procured ſuch a redemption and a melioration.

Lord what was man, that thou ſhould'ſt be thus mindfull of him, who had nothing left to move thee, but his being become worſe then nothing! did this invite thee to ſhew thy ſelfe more God in his refection, then in his creation, wherein his nullity had thus much towards his being, *viz.* no actuall oppoſition to thee, which his iniquity had, and ſo his reparation ſeemed more incapable of thy love, then his nothing was of thy omnipotency in his firſt production.

In this deplorable ſtate of humane nature, become even Gods enemy, he did not only reconcile, but even ſubject himſelf
Phil. 2. 6. to it, to mediate this reconciliation, he that *could not rob God of any thing by his equalizing himſelfe to him*, ſeemed to rob God of all his Majeſty by this his equality with man, by this ſtripping and exinanition of himſelfe, taking upon him the forme of this disfigured ſervant; here we may ask with the amazement of the *Apoſtle*, *who hath been thy Councellor* in this incomprehenſible deſigne, which man could not have ſo much as
Ephe. 2. 6. wiſhed for himſelfe? And Saint *Paul* reſolves us, *God for that great love, wherewith he loved us*, hath raiſed up our dead nature, and made it ſit in as heavenly a place, as even the perſon of God.

And indeed, love could only render this act worthy of almighty God, all the other of Gods benefits might be referred to his glory, without any relation to his love, the creation of all out of nothing, might relate to the manifeſtation of his omnipotency, and the order of his providence and adminiſtration of the world, might be referred to the magnifying of his wiſdome, and the exalting his glory by his diverſe communications to his creatures; But this exinanition of himſelfe could not conſiſt with Gods dignity, if it had not flowed from the immenſity of his love: So as this act confirmes
1 Epi. John 4. Saint *Johns* definition of God, *that he is love*, for in this teſtimony God appeares nothing elſe, all his immenſity and

infi-

infinity is extant onely in love, since in this act of Gods incarnation, even his Omnipotency may be said to be exhausted in obliging man, when there remains neither power in God to do, nor wisdome to excogitate a greater benefit then this self-donation.

O immense beneficence and excesse of love, which terminates even the divine omnipotency! shall not this then subdue mans infirmity, and appropriate all his desires, to the study of loving this God; who having given man, even all his divinity by his love; shall not man give this divinity all his love? methinks it is now unnaturall, since God is become man by love to him, that man united to this God, should not become all love of this divine Essence.

How can man then finde now so little of God in his nature, as to plead his own infirmity, for not loving God, when by this gift, he is made a *consort of the divine nature?* as Saint *Peter* tels him, and thereby inabled to love God by a participation of the same love, with which God loves himselfe, so that the *donation exceeds so much the delinquency*, as Saint *Austin* votes a congratulation to our humane nature, which being assumed by the Son of God, is constituted immortall in heaven, and exalted, so as to sit at the right hand of the Father: who then ought not now to congratulate his nature thus immortalized in Christ, when he may hope to rise to the same immortality by this assumption? *S.Peter 2. Ep.4* *Romans 5.*

So much strange incomprehensiblenesse followes upon Gods incarnation, as our nature is dignified above what it hath a faculty to conceive, for the soul of man shall not rightly apprehend the honour of this union with our flesh, till she be sever'd her selfe from this connexion: so great is the mysterie of Gods taking flesh and blood upon him, as man must devest his, before he can comprehend it, for we see the more we are immersed in flesh and blood, the lesse we discerne of it, the carnal man is the worse inquisitor into this incarnation, but the benefit and mercy is no lesse then the mysterie, for Gods incarnation inableth man for his owne decarnation, as I may say

and deveſture of his carnality, and by imitation of this divine man *Chriſt Jeſus*, ſhewes him how to weare his fleſh in ſome proportion, as *Chriſt* wore his, namely, as a garment that did not defile what it cover'd;

Who then will chuſe to cleave to our nature in the impureneſſe of her owne carnality, and bewaile that infelicity, for an extenuation of her foulneſſe, rather then recur to this capacity which is imparted by the two natures of *Chriſt* unto ours, *viz.* to refine her ſelfe to ſo much cleanneſſe and ſpirituality, as
1 *Cor.* 6. 17. Saint *Paul* doth not feare to exalt our ſpirits to an identity with Gods; he doth not wonder at any thing in conſequence of this firſt gift of God himſelfe given to our nature, for he concludes, that *he, who did not think his owne Son too much, how*
Rom. 8. 32. *ſhall he not with him alſo freely give us all things?*

Rom. 2. 1. Inſomuch as we may juſtly now ſay with S. *Paul*, *Therefore O man thou art inexcuſable*, when thou judgeſt thy nature, as incapable of victory over her infirmity, for there is no ſuch predominant malignity in her, *as thy enemy would inſinuate the* belief of; the worſt part of thy weakneſſe is this querilous diffidence, for in that ill feature thou ſhalt finde no ſimilitude in the perſon of *Chriſt* in all thy trials and temptations; thou mayeſt finde ſome reſemblance in his figure, even in the anguiſh and attriſtation of thy ſpirit, but none in the yeelding and ſurrender of thy confidence, for he felt our infirmities that we might
Heb. 4. 15. not faint under them, ſo that the ſimilitude of his temp-
Heb. 2. 18. tation is the ſuccour and ſecurity of our defence in all our tryalls.

They then who in the preſſures of their frailties, ſhal faintingly ſay, *who ſhal ſhew us any good?* have their anſwer following in
Pſal. 4. the next words, *the light of thy countenance is ſealed & impreſſed upon us*; for now the light of *Chriſts* divinity is not only ſhining on our nature, but even in it, as being now the orbe of the ſun of righteouſnes, inſomuch as the eyes of God may be ſaid, not onely to be upon us now in all our conflicts, but likewiſe to be concerned in our contentions as members of that head, whoſe eyes are his; and conſequently they do not only animate us, but

act

act and second us, insomuch as the *Apostle* S. *Paul* chuseth his infirmities only to glory in, to magnifie the triumph of *Christ*.

Wherefore they, who behold the splendor of *Christs* divinity now shining in our nature, need not lament the destruction of the first Temple, when they contemplate this re-edification of this second Sanctuary, but may confesse with one of Gods witnesses, that *the glory of this* latter *House is greater then that of the former*, for our nature is more dignified in the person of *Christ*, then it could be depressed by the fault of *Adam*, since, not only the holy *Angels* adore now humane nature in the person of *Christ*, but the very revolted spirits are punished even by the consequences of their malice to it, for the bruised heele stands now trampling upon their subjected heads; and it is not only in the glorious person of *Christ*, that our nature triumpheth over her enemy, but even in many other persons, mortall and charged with her infirmities, (which make the weight of the shame the heavyer) she treades victoriously upon the *Basalisk*, vilifying all the malicious powers and principalities, who are *the governours of the darknesse of the world*. Such honour have many of *Christs* members, even in this life, being inabled *to walk in it, and yet not war after the flesh*, having such *spirituall weapons, as cast downe all imaginations*, that rise up in defence *of their own impotency, and suggest their incapacity of subduing their enemy*.

Esaiah 9. 10. *Haggai*. 2. 2.

Ephe. 1. 22.

SECT.

§. II.

How even Mans infirmities may afford him glorys, and consequently, Motives to joy and correspondence with the grace of Christ incarnate.

REflecting duly on what hath been premised, we may justly sing an *Hosanna* to our humane nature, as she is now participant of the virtue of God himselfe, in the person of *Christ*, since she is so fortified for triumph and victory over all the devills forces, and her own frailties, as I may say, it is a greater shame for man, not to overcome now, thus joyned with *Christ*, then it was at first, to yeeld to the devil and the woman joyned.

He, who is clothed with *light as with a garment*, when he bowed the heavens and descended, taking our nature as a cloud for his vestment, might have purged it of all frailty and infirmity by his merits in it, and have re-estated it in the originall integrity; but he seemes to have chose the leaving of this infirmity, to exalt the fidelity, this thought may be supported by his deniall of Saint *Paul*, the removing from him his reluctancies, *becaus virtue is perfected in weakness*, so having left our nature with this life-guard about her of *my grace is sufficient for thee*, he hath inabled her to rise to a higher degree of honour, by victory, then she could have done by security, for then our nature would have wanted the similitude and configuration with the image of *Christ*, tempted, suffering, and triumphing, which is a diviner figure then the safe unexercised condition of *Adam*.

2 *Cor.* 12.

And why may not we conceive that the miseries left in our nature by so mercifull a God, were intended as seeds of a more fruitfull glory, since not only our own sufferings are now

now allowed as good evidences for the claime of our felicity, but even the distresses of others, are assigned for our qualifications, for *Christ* in his last account with man, produceth nothing but miseries of nature, for mans merit to him, sickness, hunger, poverty, and captivity are brought in, as the only contributions to mans glorification, and by *Christs* words, we finde that even he inhabiteth still in the infirmities of our nature, insomuch, as to reconcile us to the most averſing part of our nature, we may look upon *Christs* personation in it, for he seemes (at that day, when he shall in our nature, judge both natures of men and angels) to own his residence most especially, in all the distresses and indignities of humane nature, and to admit the communication and familiarity we have had with such miseries, as the only claime to our eternall association with him, and thus having a capacity imparted by all our infirmities to merit at *Christs* hands by his owne sentence, our lyableness to them may be thought a nobler state then would have been our exemption from danger.

And to support this supposition, we may conclude, that our arrogant enemy (who affected to be like *Christ* in his glory, but never emulated his humility) is more tormented now by mans triumphs over his angelicall powers, and his owne humane weakness, then he would be by mans state of impeccancy; for even that spoil this enemy now makes upon us, doth not at all ease or relieve him, whereas the defeats & shames he received by our victories over him, strain the rack of his pride upon him, torturing him by this vilifying his power, by which means, even our infirmities may be said to serve Christ against the great maligner of both his Natures, which admitted, they who complain of the infelicity & perversion of our nature, may be advertized, that they have a means to rectifie this crookedness, even by the impulse of one of the most vehement corruptions thereof; namely, the passion of revenge, since this redress may be wrought by their attempting continuall vindications against the procurer of all our misery, by a victorious fidelity to our maker; whereby even our infirmities being overcome, are

converted into the torments of our pretending tormentor, and may the thusting of the serpent be retorted into his own bosome, when his assaults return him more the sight of his own impotency, then of our frailty.

And how feisable this way of revenge is made, S. *Paul* assureth us, both by his life and Doctrine, when he defieth *Angels, Principalities, and Powers* to joyn with his infirmities, and yet glorieth that in all these oppositions, *man may be more then conquerer by him, who hath loved him.* *Rom.* 8. 37.

How many virtuous *Trophees* are there now erected in Christianity, of the victories of humane nature, over our most powerfull infirmity? What numbers wear the vestures of their humanity, shining in the candour of innocence and chastity, in so pure a manner, as they seeme rather, living, transfigured with *Elias* and *Moses* upon *Tabor*, then comming disfigured with *Adam* out of *Eden?* So much doth even the frailest portion of our humanity triumph now over the greatest frailty of our nature, and from the infirmity of the flesh, derive rather consequent merit then actuall infection; so that the proud spirit findes oftentimes by this repulse, rather the misery of his destitution of grace, then the infirmity of our nature, being succour'd and supported by an accession of the fortifying grace of our Head *Christ Jesus*.

In which respect Saint *Augustin* sayeth elegantly, the nativity of *Christ* was the renascency of man; as flesh had wounded thee, so it now healeth thee; the Physitian ministred a receipt, composed of our own infirme nature, and by the infirmity of his flesh, cured the infection of ours.

And for an intire re-inforcement of our humane nature, which consisteth of spirit and flesh, our spirit seemes to have yet a more intimate union with God, for our flesh was but a supervesture or upper Garment to the Son of God. The two natures of God and Man remaining distinct, and not intermixed, but our spirit is sealed and impressed by the *holy Ghost*, and so seemes identified with the Spirit of God, in some such sort, as the impression left is the same image with the stampe which

which impresseth it, and in this respect, the *Apostle* tells us, that *he that is joyned unto God, is one spirit with him*; we need not speculate so curiously, the radiant beames of the Word of God, as to dazle or dissipate the sight of our minde, in this mysterious expression of the holy Spirit; as much as is competent with our eyes, is the perception (by this dazling light) of what great dignity and excellence our humane nature may now own; in which the intire Trinity doth reside, the Son of God in Person, the holy Ghost or Spirit of God, by Character and impression, and consequently God the Father by the indivisibleness of his essence from their presences; therefore we see *Christ* promiseth us in expresse termes, *the company of the Father, and his residence in us*. 1 *Cor.* 6. 17. *John* 14. 23.

Wherefore, Now O happy man that thou art, look not down upon the stage of the Serpent, where he lyeth still hissing at thee, to call thy thoughts to the earth, since thou didst first hearken to him; But raise thy lookes upward, to the throne of Heaven, where the splendor of thy humanity, at the right Hand of God, reflecteth to thee thy owne dignity, for even in the mirrour of the word, wherein God the Father seeth himselfe, man may now see his own image; there man may see not only his nature made after Gods image, but God himselfe in the image of his nature.

Correspond with thy own worthynesse then, O exalted creature! and live as if thou had'st never seene thy selfe in any other glasse, for here is that eminence truly conferred on thee, which thou did'st at first so vainly affect, of being like God, and the holy Spirit is thy councellour in this claime of thy divinity, and thy comforter against the disswasions of thy first projector, who would now divert thee from the aspiring to the consort and participation of the divine nature which is offered to thy aspiring. 2 *Peter* 1. 4.

This premised and ponder'd, man may say, *I rejoyce even in my infirmities, that the power of Christ may rest upon me*, and triumph in me; for my strength is made perfect in weakness, and may consort the harp of *David* to the same tune of 2 *Cor.* 12. 9.

Psal. 138. prayſing mans condition, profeſſing, thy *friends, O Lord are become exceeding honourable, their principality is exceeding ſtrengthened,* for when mans infirmities appear in temptations and ſuggeſtions, to deface the image and Character of the holy Ghoſt in him, then hath he the holy Spirit to ſecond him in the defence of his own image. So that by the adjunction of theſe helpes, even all mans infirmities may be converted into his glories, and man hath nothing left to undeifie him now, but his owne preferrence of degeneration and ſlavery to the enemy of his nature, before his adherence to her Author.

Finally, upon all theſe repreſentations, I may juſtly re-extoll and magnifie the dignity of humane nature, which we may conſider ſent down at firſt from Heaven as Gods image: and next, as a ſtate to which God himſelfe did vouchſafe to come down in perſon, and taking it upon him, will inhabit therein eternally, and then, that the holy Spirit of the Father and the Son abideth in it, as in his Temple, which he ſanctifies inceſſantly, nay more that it is deſigned to partake the ſame glory, which the whole Trinity injoyeth, by being promiſed to be *made like him who* hath it all, the God and man *Chriſt Jeſus.*

1 Epiſt. Joh. 3. 2.

O then, he that may hope this, let him never plead his frailty or infirmity, in diſcredit of his nature, let him not in a dejection of ſpirit ſeek to cover his puſilanimity, with, *O wretched man, I finde a Law reluctant in me,* againſt all theſe motives and incentives of my aſpiring to divinity, but rather let him boldly pronounce in ſuch a holy confidence as is preſcribed him, *I can doe all things in him that ſtrengthens me,* for ſince God is in ſo many ſorts with us, who ſhall prevaile againſt us? Therefore in all theſe *reluctances, let us aſpire to be more then conquerors, by him who ſo much loveth us.*

Rom. 8. 37.

THE

The Third Treatise.

Of Religion.

§. I.

Considering it under the generall Notion of some reference to a Divine Power.

Religion riseth in the first dawning of the light of nature, for the soul, as soon as she doth but see her selfe by the reflex of any discourse, discernes her own relation to some superiour cause; to which she assigneth some present reverence and reason, as it riseth and ascendeth, breaketh the day a little further, but leaveth the mind still in such a twy-light, as the understanding doth hardly distinguish singularity, in the supremacy discryed above it selfe; for reason doth but, as it were, feele out her way to Divinity by a kinde of palpation, and sensible touches upon materiall creatures, and cannot by an immediate elevation of her faculties to immateriall notions, raise her selfe up to the speculation of any spirituall substance, much lesse to the supreme spirituall *Essence*.

So that by the meere light of nature, the mind oftner scatters and breakes the object of Divinity, then singleth it into unity. This deficiency appeareth in the speculations of most of the *Philosophers*, who all looked naturally upward, for some supream reference and ascription of their being, but unto most of them, Heaven like a crack'd mirrour broken by their various imaginations, reflected multiplyed images of the Divinity; whereby we may discerne that the perception of unity in the divine *Essence*, is not derived so much from the emission of the rayes of naturall Reason, as from a reception of a supernaturall light, whereby reason is rather illuminated from

above it selfe, then singly producing this selfe-illustration: and this forrein clarity diffused upon our reason, is the Grace of the Divine essence, which elucidates to our minde the simplicity and indivisibleness of the object; from whence this gracious splendour issueth upon our understanding.

Grace thus inspired, worketh by the soule, as light doth by the sense; not inducing the faculty, but only the exercise of sight, for grace doth not conferre any new faculty to the soul, but only perfecteth the capacity of naturall reason in this act, of singling the notion of the Diety, and settling the unity of a *Creator* in our beleef. And this first position alwayes suggesteth some Religion taken largely, as a recognition by some exteriour homage of one Supreamacy above our Nature; but this estate admits of much diversity in Religious beliefs; in which, even the wise men of the World, as Saint *Paul* termeth
Rom. 1. 21. them, did stray and lose themselves, *growing vain in their own imaginations*, for by a seeming pretext of piety, namely, of making religious addresses enough to God, they made many Gods under the colour of one Supream addresse. By this Errour we may perceive that naturall reason needeth still a further conduct from grace, to lead it to a rectified Religion.

Certaine it is, that the materiall and visible species of this world, afford some notion of the invisible producer; as in mines, whereof the specificall matter is of a much meaner substance, there are found some veines of Gold and Silver; so out of the grosse masse of nature, those that work upon it by single reason, may easily extract some Spirituall ore of Religion, for through the elemented body of the universe there run some veines of intimation of a spirituall nature, independent on all matter, which reason may discerne, and so resolve some Religious acknowledgment of a Divine principle, as the producer of subordinate causes and effects, but how apt humane reason is to sever and disunite this principle, we may easily judge, when we remember how soone reason forgot her owne origine, and as if having lost the unity of the god-head, she could

could in number have made up that losse of quality, she brought in all the celestiall bodies into the account of Divinity, serving the *Militia* of Heaven, instead of the maker, and we may call to minde that as humane bodies grew Giants, mindes seemed to shrink into dwarfs; when they fell in love, as I may say, with the daughters of men, that is, the conceptions of their owne naturall Reason in this point of Divinity.

And we may well suppose that the Giants soules, in the law of nature became so, by espousing this daughter of God, which we may properly call *Grace*, whereby their heads passed the skie, and touched Heaven it selfe in this beliefe of the unity of the godhead, and by this conjunction with grace, reason produced their issue of a rectified Religion; hence is it that we finde the *Patriarks* frequently visited by celestiall spirits, as the allies, as I may say, of this daughter of Heaven they had espoused; and most doe conclude, that all those, who in the law of nature continued in a rectified belief and worship of God, were maintained in that state by grace, supplementall to the virtue of single Reason.

How far humane Reason may alone finde the way to rectified Religion, is a question to exercise curiosity, rather then excite piety; and very commonly; reason in the disquisition of faith, doth rather sink the deeper into the earth, by falling from her over aspiring, then she doth fix her selfe upward in her proper station; and besides this danger, me thinkes there is this difference betweene them that are working upon reason to extract Religion, and those that are feeding upon sincere faith, that the first are labouring the ground for that fruit, which the last are feasting on; or that the first are plowing, while the last are gathering of Manna. I shall indeavour therefore to serve in this spirituall refection ready to be tasted, treating of faith, already digested, rather then to be provided by ratiocination, for devotion is faith converted into nourishment; by which the soul contracting a sound & active strength, needs not study the composition of that aliment, it finds so healthfull.

§.

§. II.

Treating the beſt habit of mind in order to the finding a rectified Religion.

ME thinks *Religion* and *Devotion* may be fitly reſembled to the *Body* and the *Soule* in Humanity: The firſt of which, iſſues from an orderly proceſſion of nature, by a continuing virtue imparted all at once to mediate cauſes, the laſt is a new immediate infuſion from heaven, by way of a creation, continually iterated and repeated. So Religion at large (as ſome homage rendred to a ſupreme relation) flows into every mind, along with the current of natural cauſes: But Devotion is like the Soule, produced by a new act of grace, directed to every particular, by ſpeciall and expreſſe infuſion; and in theſe reſpects alſo the analogie will hold, that as Religion hath the office of the body to containe Devotion, ſo Devotion hath the function of the ſoule, to informe and animate Religion: And as the ſoule hath clearer or darker operations, according as the body is well organized or diſpoſed, ſo Devotion is the more zealous or remiſſe proportionately to the temper and conſtitution of the Religion that containeth it: Sutable to the Apoſtle Saint *James* his intimation to us, that *Pure Religion keeps us unſpotted from the world.* *James.* 1. 27.

I ſhall not take upon me the ſpirituall Phyſitian to conſult the indiſpoſitions and remedies of differing Religions, but relying more upon the Teſtimony of confeſſed experiments then the ſubtilty of that litigious art, I ſhall preſcribe one receipt to all Chriſtian tempers, which is to acquire the habit of Piety and Devotion, for this in our ſpirituall life, is like a healthfull aire and a temperate diet in our naturall, the beſt preſervative of a rectified faith, and the beſt diſpoſition to recover from an unſound Religion; for the Almes and Prayers of the *Centurion* were heard and anſwered, when they ſpoke not *Act.* 10.

the

the language of the Church, and the Angel was sent to translate them into that tongue, in which God hath chose onely to be rightly praised, that which his Eternall Word *Christ Jesus* hath peculiarly affected, and annexed to his Church; this shews the efficacie of piety, and the exactnesse of Gods order, who hath inclosed his eternall graces within those bounds, into which he brings all that shall partake of them, and so doth naturalize all such strangers as he intitleth to them, doth not allot any portions to aliens, but reduceth all them he will endow, into that qualification he requireth, which is into the rank of *fellow-citizens of the Saints, and of the houshold of God*; *Ephes.* 2. 19. he leaves none with a dispensation of remaining forreiners. The *Angel* that called the *Centurion*, directed him to the gate of the Church: Saint *Peter* did not bring him a protection to rest in his owne house, with the exercise of his naturall pieties: and so for those that are straying without the inclosure of the *Catholique Church*, if they walk by the light of naturall charity, morall piety and devotion in their religious duties, this is the best disposition towards the finding of *the way, the truth, and the life*, of whom the Psalmist sayes, *He is neere to all those that seeke him*; and those who are thus far advanced in morality, may be said to be *in atriis Templi*, in the Church-yard, which is, in a congruous disposition for farther advance into the body of the Ghurch. I shall endeavour then to affect every one with the love of purity and holinesse of life, for to those that are already rooted and growing in the Church, this disposition will beare that fruit; the *Apostle* soliciteth for them, that *their love may abound more and more in knowledge, and in all judgement*: And in those who are yet strangers and forreiners, as he calls them, this reverentiall feare of God seemes to chafe the wax for the seale of the holy Spirit; for Prayers and Almes doe as it were retaine God for their Counsel, and as his Clients open their cause to him, in these tearms of the *Psalmist*, *Lord cause me to know the way wherein I should walk, for I lift up my soule unto thee*: And such may be said to be halfe way towards their end, that doe worship in a zealous

John 13. 6. *Psal.* 144. *Ephe.* 1. 9. *Psal.* 142.

lous ſpirit, and are likely never left there, but helped on to the other part of *worſhipping in truth*, by him that hath ordained our worſhip to conſiſt *of Spirit and Truth*, ſo that devotion & ſincerity in any Religion, are the beſt Symptomes of our deſignation to the true and ſincere Religion.

John 4. 23.

Wherefore having made this generall preſentation of piety and virtue to all parties, I ſhall not ſtay to wraſtle in the Schooles, but rather ſtrive to ſet ſuch Church-muſick, as all parties may agree to meet at the ſervice; and this I preſume may ſound in tune unto moſt eares; that where conſort and harmony in faith appeareth, it is a good note of that Churches ſervice, being ſet by the hand of that great Maſter, who in this laſt leſſon of his owne voyce, did concert this ſymphony in the muſick of the Church, and even ingaged his father, to preſerve this unity and conſort by theſe words, *Holy Father, keepe through thy owne name, thoſe whom thou haſt given me, that they may be one as we are one*. This cleereth to us the marke of concordancy in faith, to be one of the moſt reſpondent unto Chriſts ſignature on his Church.

John 17. 11.

And as one may, without arrogating to himſelfe much of the ſcience of a Phyſitian, venture to pronounce what is the beſt temper to be compoſed of, ſo may I ſafely affirme that *Religion* to be of the beſt conſtitution, which conſiſteth the moſt perfectly of theſe two divine elements, well intermixed, *Zeale* and *Charity*; the which may be ſaid to make a good complexion in the face of *Religion*, the firſt relating to the colour of the blood, and the laſt to the fairneſſe of the skin, through which the good tincture of zeale is tranſparent in the works of charity: wherefore the well tempering of theſe two qualities make that beauty in the *Spouſe*, of which the *Bridegroome* ſaith, *Behold, how faire is my Love! there is no ſpot in her.* And as the face, although it be not an infallible, yet is one of the beſt indications of the bodies health; for although there be not any ſo ſecure ſymptomes in it, as conclude againſt all infirmities, yet there are ſome ſo reſolving marks of unhealthfulneſſe

fulneſſe in the face, as cannot miſlead a prognoſtike of ſome infirmity: So may we make a probable judgement of the ſoundneſſe of a *Religion* by the faire and healthful aſpect thereof, and by the ill looks and diſfigurements of ſome *Religions*, we may warrantably ſentence the unſoundneſſe of them; for there are ſome that have ſuch marks of uncleanneſſe on their skin, as not onely the Prieſt, but even the People may diſcern the Leproſie.

This conſidered, the moſt adviſed judgement touching *Religion*, for the generality of men, is, the preferrence of that which hath the moſt promiſing countenance, of this perfect conſtitution, of *unity in faith*, of *orderly Zeale*, and of *active charity*, for out of theſe materials onely, that flame is raiſed, which our glorious high Prieſt came to kindle upon the earth. *Luke* 12. 49.

The fourth Treatiſe.

Of Devotion.

In two Sect.

§. I.

Devotion regularly defined, and ſome accidents that raiſe it, explicated.

THere is nothing ſeems more requiſite, towards the ſincere practice of it, then the ſound definition of *Devotion*, for it is much eaſier to copie well, then to deſigne perfectly this worke: Nevertheleſſe it is the familiar preſumption of the world, to paſſe themſelves Maſters, by drawing the expreſſions of their piety, by their own imagination, rather them to work then by the Churches draughts and patterns: and thus many are miſtaken in the manner, more then

in the meaning of their religious duties, for devotion consists more of conformity to order, in pious applications, then in contrivement of them: wherefore this prescription of some
Heb. 13. 17. spirituall director is given by God, *Obey them that rule over you, and submit your selves, for they watch for your soules.* And herein is provided a rest, as I may say, for our zeale to discharge it selfe upon; for when it is shot without that stay, it often falls very wide of the right mark, which the holy Spi-
Psal. 114. *Non nobis Domine sed nomini tuo da gloriam.* rit hath set up to us, by the *Psalmist*, in, *Not unto us, O Lord, but unto thy Name give glory.* So that this is the safest principle for all good inclinations to build upon, *viz.* the right notion, and understanding of devotion, taken from some prudent director; for even the steadiest hands draw straighter lines, stayed and guided by a rule, then left to their own loose motion. And I may without presumption, undertake to shape a generall good rule, (by the Model of the Churches doctrine) whereby to take the right dimensions of rectified Devotion; for this may be done by an unskilfull hand in the practicall part, as good instruments may be made by Mechanicks, who want the science of using them.

Devotion defined. *Devotion* is a fervour infused into our soule by Grace, which breatheth out continually an alacrity & promptitude in regular and ordinate performances, of all such religious duties, as are ordained by God, for the exteriour testimony of the interiour love and reverence we owe him.

This good habit of the mind, is the fierie spiration of the
Mat. 3. 11 *holy Ghost*, taking in such sort upon our wills, as it raiseth a flaming evidence of our love to God, in all our actions, and this
Luk. 12. 49. is properly to be *baptized with the Spirit, and with fire*, to have all our affections turned Christian, by the accension of that holy fire in our hearts, which Christ said *he came to cast into the earth*, and required the kindling and ardencie of it in us, so that the activity of this spirituall fire in our soules is that we tearme our devotion, which implyes a conformity of our affections in morality, and our opinions in religion, to the revealed will of God; our appetites we conforme in acquiring such

such habits of virtue as are expresly enjoyned us by God, in his commandments; and our own conceptions we submit in our conformity to such acts of religious worship, as are directed to us by the Church, which God hath invested with power of direction, by these words of his commission, *They that heare you, heare me, and they that despise you, despise me:* promising also the spirit of truth, to rectifie all the executions of this power, and the residence of that spirit to the end of the World. In order to the preservation of that capacity imparted; hence is it that there is no zeale or fervour of spirit, which may properly passe for Devotion, that is not touched at the test of the sanctuary, which is obedience to the Churches regulations, for many may thinke themselves in Saint *Pauls* discipline, in the ferrour of the spirit, when they are neerer Saint *Judes* commination of perishing in the contradiction of *Core*, for as Saint *John* sayes, *The Spirit of Truth and of Errour is discerned by hearing the voyce of the Church, not by singing loud in it*, therefore it is not the straining our notes, but the singing in tune, that makes the musick of Devotion wherewith God is delighted.

S. Luk. 10. 16
John 17.
Mat. 28.
Jude 11.
1 *John* 4. 6

But supposing the flame of our Devotion to be lighted by a coal from the Altar; the higher it riseth, the neerer it cometh to Heaven; for there must not be only interiour heat, but exteriour light in it, Saint *John Baptist* is a perfect image of Devotion, in that Character *Christ* gives of him; he was *a burning & a shining light*, which signifieth internall sincerity, and active exemplarity; and our Saviour intimates these two requisitions in our Devotion, when he gives us this order, *Let your light so shine before men, that they may see your good workes, and glorifie your Father which is in Heaven*; wherefore this precept requires not only a fervour, which we feel our selves, but a splendour that may illuminate others by the edification of our lives.

John 5. 35.
Matthew.

When our Saviour stateth us as pilgrims in this transitory world, he advises us to have *our Loynes girt, and our Lights burning*, which intimateth promptitude to the exercise of

Luk. 12. 35.

Charity, and fervency in the act of our love. And Devotion comprizes fully this equipage for our journey, since it collects us, and strengthens us for motion, and is likewise that fire which is the best security we can carry with us in our passage through the wildernesse we travail, to arme us against all the wild sensualities that lie in our way, since it hath this speciall virtue to fright and disperse all that is irrationall.

And this spirituall fire hath many analogies with materiall, insomuch as the holy spirit sayes of it, *The coales thereof are coales of fire, and have a vehement flame*; and me thinkes this one remarkable similitude betweene them may be fitly applyed, *viz.* as fire doth convert many substances which were unfruitfull & unclean, into a matter both generative and clensing by the consumption and reduction of them into ashes, which have both these qualities: so Devotion by consuming our passions which were both barren & impure, converts our affections into the love of penance and mortification, which are the ashes of our consumed offences, and so are made both fruitfull and purging by this conversion into matter of humiliation, by which kind of soyling many converts improve much the good seed fal'n into their hearts: for that penitent reflexion Devotion makes upon our vaine and foul passions and affections, (which is the the consumption and incineration of them) becomes purgative by sincere contrition, and generative of all fruites of Charity, since the zeale of mortification is not only a marke of our repentance, but a meanes of our perfection: when holy *David* sayes, *he eate ashes like bread*, they were made of his loose passion consumed by the flame of his Devotion, and so converted into seeds of penance, and we know how fruitfull these ashes proved to his former sterility.

Cant. 8.6.

The water of expiation in the Law, was made with the infusion of ashes, and certainly there is nothing more clensing then the matter of our offences consumed by Devotion, and asperst upon our memories, for nothing makes us more zealous

zealous to take out all their ſtaines upon our lives, according to the *Apoſtles* obſervation of the effects of godly ſorrow; *What carefulneſſe, what clearing of our ſelves, what indignation, what vehement deſire, what Zeal, yea, what revenge it workes?* 2 *Cor.* 7. 11. ſo as you ſee what fertility Devotion raiſeth out of the *conſumption and aſhes of our ſinnes, which is the Apoſtles godly ſorrow.*

§. II.

Devotion deſcribed a more familiar way, and the beſt naturall temper in order thereunto.

BEcauſe Devotion hath hitherto ſpoke the Language of the Church, it may ſeeme uneaſie unto many to be underſtood; therefore I ſhall put it into the vulgar tongue of the Court, and ſo make it more familiar for apprehenſion, and by the warrant of S. *Pauls* condeſcendence to the capacities he wrote unto, I may ſpeak after *the manner of men, becauſe of the infirmity of your fleſh*; *Rom.* 6. 19. and therefore venture without any levity to ſay, *Devotion* is a Divine paſſion.

Love raiſed to the height of paſſion, upon humane objects, is a power in our mind, whereon moſt of the world doth rather pretend an excellency over others, then plead any excuſe, for ſuch an incapacity in their nature; wherefore this will be an expreſſion of devotion, that will ſerve and fit moſt apprehenſions. And certainly as ſtrangers doe diſcreetly, to change their habit, when they come to dwell in forreigne parts, eſpecially if they be rude and uncivilized; ſo pure devotion (being *Rom.* 8. 7. a ſtranger to our carnall nature, which is of it ſelfe wild and undiſciplined, comming to plant it ſelfe, and live with it) may be better ſuited for the purpoſe of introduction with the apparell of paſſion, which is native, then with her owne habit of purity, though more decent and becoming; for this exteriour

teriour similitude may give the love of God, at first, more convenient conference with our sense, which usually doth but looke strangly at her, when she appeares first in her owne spi-
S. Jude 23. rituall habit, which is so different from the spotted garment of flesh and blood.

So that Devotion being thus put into the fashion, and speaking the language of the place it comes to, may hope for admittance without much wonder unto our understandings, and by acquaintance with them, informing them of the benefits of her association, may obtaine a plantation in our wills and affections; and thus by degrees come to be naturaliz'd in our dispositions; and by this easie way of introduction, Devotion may come to get possession in some minds, by commerce of a good companion, sooner then by open claime of her owne rights; for we may conclude what right Devotion hath to our mindes, by this, that when prophane passion seekes to value it selfe, and to possesse the minds of others, it puts on a heavenly habit, and speakes the language of Devotion, in reverence and adoration; thus, as it were, confessing the due interest piety hath in our hearts. May not piety then to recover the easilier her due, without irreverence, be put into the lighter figure of passion? I may therefore in order to a pious successe, propose the being devout, under the tearmes of being in love with Heaven, because it is the likeliest way of perswasion to the world, to propose not the putting away, but the preferring of their loves, and so transferre them to a fairer object, not extinguish the fervency of their act; and I believe without any levity of conceipt, that hearts wrought into a tenderneſse by the lighter flame of nature, are like mettals already running, easilier cast into Devotion then others of a hard and lesse impressive temper, for Saint *Austin* said, *the holy Magdelen changed her object only, not her passion*; and one may joyne him with her to authorize this opinion, for love like gold, though it be cast into an idol, the perversion of the forme, doth not disvalue the mettall; and we know the same gold that Gods People tooke from his Enemies, in the forme of their idols, after it

was

was purged by fire, was consecrated to the tabernable, and then it seemed to have a double capacity of honouring God, as an offering of his servants, and as a trophe from enemies; so when the flame of the holy Spirit (which is Devotion) hath purged and purified our loves, that were cast into the images of humane passions, the same love is sanctified and assigned to Divine Service, and brings a more speciall glory to God, as it is not only an oblation of his children, but also a spoile of his enemy.

This is not meant to countenance the alienation of our loves at any time from God, but to commend that dispositon of nature, where love seemes the predominant instinct, for certainly such a temper is apter for a right conversion, then a harsh and sowre constitution of the mind, the first is a good mould of earth, with ill seed cast into it, and so the fruit may be ill, while the pregnancy of the earth is good; the other is * a heath naturally unfruitfull, and requires much more manuring to make it beare: Wherefore that nature, which hath not a kindly pregnancy in it to beare love, is not the best mould for the seed in the Gospell, for though it may render thirty, it can hardly yeeld the increase of a hundred fold in Devotion.

* *Psal. 62. In terra deserta invia & inaquosa.*

Certainly we may then very religiously preferre the constitution of such mindes, whose powers are best disposed for the act of loving: for love, as it is the greatest treasure of our soules, so is it the only security stands bound to God for all our debts; all the other faculties of man seeme to be receivers only, and this the discharger of all their accounts; but love hath this extraordinary blessing, the greater expense it makes, upon this occasion, the richer it growes; for the more our love payes God, the more it improves the same estate; but we can assigne nothing but this pure species of love to the receipt of heaven. Wherefore all empty formalities, and unsincere affectations in exteriour exercises, that would passe for Devotion, are, me thinkes, like servants, that have got on fine clothes of their Masters, by which, strangers may mistake

their quality, but their Masters are not deceived by them; so these garments and coverings of Devotion, may abuse the eye of the world, but we know the master of all sanctity, distinguishes dissimulation in all the specious similitudes it weareth. And I should beleeve a varnished hypocrite may be more offensive to the sight of God, then a zealous unvailed idolater, for this, is but mistaken in God, and the other seemeth to suppose God may be mistaken in him: and certainly there is nothing more capitall against the lawes of Heaven, then counterfeiting the coyne, (which piety may not improperly be tearmed) as being the price and measure of all exchanges between heaven and earth: of these false coyners King *David* sayes, *They flatter God with their mouth, & lye unto him with their tongues*, and he gives them Gods answer, thus, *The Lord shall laugh them to scorn.*

Psal. 78. *Psal.* 59.

We may conclude then, that the sincere love of God, is the spirit and soul of Devotion, and therefore is to be intire in every severall part of our religious exercises: when God dignifies man with similitude to his own image, it is the soul, not the body that hath this Divine relation; so in the service of God, (which is a consistence of two such parts united of spirit and of matter) the spirit and breath of life doth not reside in the materiall part, which is sensible religious offices, but in the informing and animating part which is Devotion, the which answereth to the soule in humanity, as I have endeavoured to demonstrate. And thus I hope that I have not indecently apparell'd Devotion in the habit of the place it is recommended to, clothing it in this *soft rayment* of passion, being to come unto the *houses of Kings*.

Mat. 11. 8.

But now me thinkes, I heare some sensuall and voluptuous persons cry out to warne their passions to stand upon their guard, objecting that I, like a pyrat, have thus put up friends colours, while I am in chase, calling devotion, love and passion, that it might the easilyer enter our hearts, which when it hath done, it takes and imprisons all our humane delights.

To these I may answer, that I have put up these colours indeed,

deed, that those vessels I would speak with, might not fly from piety at first sight, as from an enemy to pleasure, that speaking with them, I might shew them how Devotion comming and possessing our mindes, doth rather compose the munity, then infringe the true liberty of our affections.

For grace findes Humane Nature (like a vessell richly fraught for commerce with Heaven) most commonly in a mutiny, where the affections that should saile her, rise up against their Commander, resolving to make spoile of their commodities, and to turne to the piracy of sense; taking all whereof sensuality can possesse it selfe, and if Devotion *Reason.* enter and compose this sedition, and convey the affections cheerefully to their direct commerce with Heaven; this may be rather thought a delivery then a violation.

And surely our senses cannot more justly complaine of Devotion, as a dispossessor of their properties, then wilde people can call a Law-giver a tyrant. For piety doth but regulate the functions, not ruine the faculties of our senses; and licentiousnesse cannot more rightly be called the mindes liberty, then nakednesse the bodies freedome: For lawes and apparell, doe both in their kinds, cover natures nakednesse; and lawes, like clothes, impart conveniencies, (the one to the minde, as the other to the body) without impeaching the decent and proper exercises of either: and so Devotion doth but reduce the wild multitude of humane affections and passions, under the Monarchall Government of the love of God, under which they may enjoy a more convenient freedome, then let loose in their owne confused Anarchy, which they confesse when they are converted by God to this belief of their condition, that to serve God is to raigne.

The Fift Treatiſe.

Diſcourſing whether ſenſible pleaſure may conſort with Devotion.

In two Sections.

§. I.

The rectifying our Affections, chiefely our love in the ſenſe of beauty.

UPon the title of this Chapter, me thinkes I ſee our humane affections ſtand with the ſame perplexed attention, as a condemn'd multitude, at the reading of a Proclamation of Grace, to ſome particular ſpecified names, each one watching and praying for his owne. Thus doe our humane paſſions ſeeme now concerned, believing themſelves all condemn'd by piety, each one me thinkes in a frighted and tacit deprecation of their cenſure, is expecting with anexity to know whether Devotion will allow them life and conſiſtence with her edicts.

The anſwer to this, muſt be, that I ſhall only put to death, the blind and the lame, whch are commonly ſet to keep the ſtrong hold of our corrupted nature againſt virtue. (As they were upon the walls of *Sion* to keep out *David*.) Such, Devotion muſt deſtroy, *for they are hated by her Soule*, and are not to be admitted into the Temple. Secular juſtice is allowed a latitude in mercy, to which this ſpirituall judge cannot extend his favour, *viz.* rather to ſave diverſe guilty, then to cut off one innocent; for Devotion muſt rather put to death many innocent affections, then ſave one criminall, by reaſon, that in this caſe mercy renders the judge a complice of the crime,

2 *Kings c.* 5.

ſo

so that our Devotion must not looke upon the face of any of our affections, but judge by the testimony, our conscience brings in against them.

Yet piety is not so inhumane, as many may apprehend that know not the nature thereof, for it delighteth not in the death of our affections, but desires rather *they may turne from their perversions and live,* and to perswade their conversion, offers that to them in this life, which is promised to us, but in heaven, namely, to have our bodies changed from corruptible and passive, into immortall and inpassible, for Devotion offers to transfigure our affections from their impure and passive shapes, into immuculate and imperishable formes, & raise them up from infirmity to virtue, and make those desires which have beene *the image of tereſtriall figures, to beare only that of the celestiall.* 1 *Cor.* 15. 43. 49.

Nevertheless our minds seeme to be like fond mothers, which are lamenting their children given over by the Physitian, and will scarce hearken to the cõsolation of Gods Minister, who promiseth so much a better state, as a change from weak infants into Angels. In this manner our fond and effeminate mindes seeme to bewaile this tranfiguration of their affections, which Devotion proposeth according to the *Apostle, viz. the raising their conversation up to Heaven, and changing their vile body,* so that it may be fashioned like unto the glorious quality of the love of God. *Phil.* 3. 20.

And certainly, unless our affections be cut off from the carnall stock of our nature, and set by way of ingrafting and incision upon the stem of the holy Vine, they doe beare but sowre Grapes, such as will set reason's teeth on edge, which is their mother, since our corrupted nature puts forth many sharp and unripe cupidities, and fancies which are truly rather corrasive then cordiall to the minde.

God hath planted affections in our sensitive nature, not with a purpose that they should be fixed in the earth, and bear only terrene cupidities, but hath rather set them there for a while, only as in a seminary or nursery, where he doth not

meane they ſhould take any deepe root, for our reaſon, as ſoon as it is ripe, is ordained to remove and tranſplant our affections into ſpirituall ſcituations into, that garden for which they were firſt planted, ſo that, although our loves grow at firſt, while they are little tender ſlips, only in the terreſtriall part of our nature, they are deſigned to be removed in their due ſeaſon into the celeſtiall portion, and to beare fruites ſpirituall and intellectuall, which order is intimated by the *Apoſtle*, when he ſaith, *as the firſt man is of earth, earthly; ſo the latter muſt be of heaven, heavenly.*

But becauſe in this warfare of our lives upon earth between theſe two parties, the ſenſitive and the rationall, our ſenſitive nature is not eaſily perſwaded to render up her affections (wherein ſhe accounts her ſelfe ſo ſtrong) unto right reaſon upon diſcretion, let us examine what faire conditions grace which alwayes taketh Reaſon's part offereth her; and indeed, if the offers be well judged of, there will appeare a truer freedome gained by this ſurrender, then that, which the looſeneſſe of our nature would maintaine, *when our affections being made free from ſinne, are become the ſervants of righteouſneſſe,* for if we examine the impoſitions and conſtraints our paſſions lay upon us, it is eaſie to convince that to be a reall ſervitude, which we doe familiarly, but in wantoneſſe tearme ſo: and thus our looſe paſſions (like the Jewes, to whom our Saviour propoſed freedome by the knowledge of truth) will hardly confeſſe their inthralment; but I may fitly ſay to them, as he did, *while you commit ſinne, you are the ſervants of ſinne.* If grace by Devotion *ſet you free, you ſhall be free indeed.*

Rom. 6. 18.

John 8. 34. 36

Therefore I will procure to manifeſt how grace may give nature great conditions of freedome, and how the beſt proprieties of our affections, are rather improved and ſecured, then alienated and ſpoiled by this ſurrender to Reaſon and Devotion.

And to treate firſt of the intereſts of love, (which ſeemes to be the commander of all the ſtrength of our paſſions) when

love

love renders it selfe to Devotion, then is it so farre from being restrain'd, as it is continued in the command of all the power of our pieties, and is trusted so much, as it is allowed to hold faire correspondence with beauty, though that were the party, love had served under against grace, for then our love commerceth with the creatures, only to improve his owne estate and faculty of loving, which is all assigned to the honour of the creatour. And surely when love by a rectified perswasion of the blessings of the creature, brings beauty into the service of Devotion, by a right admiration of the workes of the creatour, such objects may forcibly concurre to excite us to the love of the maker, in honouring of whom consists all Devotion.

Beauty may be truly honoured by the rights of her nature without being flattered, by that meanes to be solicited against her maker, for she may be confessed one of the best of all mixed creations, since pure spirituall substances, when they will put on a materiall vaile, take beauty for their vestment. The Angels expose themselves to us, alwayes in the forme of beauty, because that is the readiest note our sense acknowledges of Divinity; and when the Son of God vouchsafed to be clothed with materiality, the holy Spirit that made him this Garment, expoſes it and recommends it to us, in this forme of being *beautifull above the sonnes of men*, and he drawes the image of the spouse he came to take, in the figure of perfect beauty, as the best sensible Character can be made of her; and makes this quality the object of Christs love, *As she is all faire, and no spot to be found in her:* and thus, as beauty is chosen for a simbol of spirituall purity, the allegory of it, as I may say, not the letter is to be studyed by us, since that attention will reflect to us the faireneſſe and integrity we ought to preserve in our soules, and so possesse us against that perverted sense which is often drawne out of the out-side or letter of materiall beauty. *Psal.* 44. 3. *Canticle.* 4.

In the Book of Gods Workes, Saint *Paul* tells us, the Divinity of the Author is legible by some little study of the Character; *Rom.* 1. 20.

racter; and certainly, there is no ſo faire part of this edition, as that of beauty; but we doe moſt commonly, like children, to whom books are given in fine prints, and graced with gay flouriſhed letters, and figures, they turne them over, and play with them, and never learne the wordes; thus likely, doe our child ſh mindes, that are kept at play by our ſenſes, looke wantonly over the ſpecious figures of beauty, and ſeldome ſtudy them to learne Gods meaning in them, which if they did ſeriouſly inquire, they might learne that the excellence and perfection of their true meaning, renders the perverſion the more reproachable, for as crimes are the greater, the neerer they come to the violation of the perſon of the Prince; ſo if beauty be the neereſt ſenſible image of the ſoveraigne of nature, the betraying it to his profeſſed enemy, muſt needs be the moſt capitall offence: how this infidelity is committed, is but too much notified.

Rom. 1. 25. May I not fitly then reproach thoſe with S. *Paul*, who with *vaine flatteries, change the truth of God into a lie,* for is not this done by ſuch who corrupt the reall good of beauty, by fond and falſe aſcriptions? And ſurely while they ſerve thus the creature more then the Creator, they provoke God to give *Dan.* 13. them up to their vile affections, in which with *Daniels* Elders, *Having overthrown their ſenſe, they turn down their eyes, that they may not ſee heaven.* But the perverſion of this bleſſing, doth not not interdict unto the eyes of the world a due commerce with beauty, nor to our ſight the being delighted with *1 Cor.* 14. 20. it; for as the *Apoſtle* wiſheth us, *we may be children in malice, and yet men in underſtanding.*

If Devotion comming to Court, ſhould declare ſuch a war to the world, as to prohibit ourſenſes commerce with pleaſures, which are the natives of this world, ſhe would find but a ſmall party, upon ſuch a breach to follow her. And indeed, God *Hoſea* 2. doth as the Prophet ſayes, *lead us into ſolitude, when he ſpeaks that language* to our hearts, there he ſets on the wings of *Seraphims*, to thoſe that upon ſuch plumes fly over their paſſage through the world; but thoſe whoſe vocations lead them through

through the tracts of the earth, doe alwayes feele the earth they tread upon, and it is not to be required of them, to leave all the pleasures of the world in their following of Christ; but S. *John Baptist* instructs them sufficiently in the lesson he gave the souldiers, that they should exact no more then is appointed them, and *be content with those wages of* innocent pleasures, God allowes their senses in the duties of nature. *Luk.* 3. 13.

We may then justifie Devotion to be so farre from interdicting to nature the regular love of the creatures, as we may assert it the only meanes, whereby we can assure the continuance of our loves to them; for our sensitive affections are like the hay and stubble the *Apostle* speaks of, they are easily lighted by every spark of pleasure, but they make onely a short blaze, and goe out againe; whereas Devotion is the *Psalmists oyle of gladnesse*, and though it raise not so glaring and so sharp a flame of joy, yet it entertains it in a more equall and durable temper, for notwithstanding it doth not blaze so much in the sensitive, yet it warms and recreates more the rationall part of our minds, and so doth rather foment then waste the matter of our joy, which the sharper flashes of our passions do quickly consume: for truly our affections and passions in their owne nature are so light and volatile, as beauty it selfe, that works best upon them, cannot fixe them, nay nor stay them, so long as even beauty, which is so variable, continues the same; since the same vaine love, which to day robs even Divinity for offerings to make to beauty, to morrow commits as great a fault in humanity, stripping again his owne Idol, meerly upon the motion of inconstancy, not at all upon the complaint of conscience; so that I may fitly apply this of the *Prophet* to such loves, *They weave spiders webs, their webs shall not become garments, neither shall they cover themselves with their works.* 1 *Cor.* 3. *Isaiah* 49. 5. 6

Thus are our humane passions so deceived in their commerce, with the vanities of this world, as they break often upon the return of their adventure; it seems our fancies insure more upon

fruition, then the commodities are worth we traffique for, and ſo we become loſers even by the return of our adventure, whereas Devotion teacheth us the true value of our deſires and ſucceſſes, and how to adventure our hopes, and how to manage the happineſſe of our wiſhes in temporalities, in ſuch ſort as to make a ſtock out of them for eternity, according to the prudent advice given us, to make *friends of the felicities of this world, that may provide for us in the eternall habitation.*

S. Luke 16.9

By theſe lights we ſee how the love of God is not onely compatible, but requiſite with our love of creatures, to aſſure and improve our true delights in them; for nothing but piety can make good to humane appetite, in all temporalities; that abatement of their eſteeme which is made by propriety, and Devotion teacheth us to love them, as gifts of God. By which meanes, fruition makes rather an endearment of them, then a deduction.

But becauſe I conceive this paſſion of love, hath more friends then any other that will be intereſted in the cauſe, I ſhall give it a fairer triall another time, ſingle by it ſelfe, wherein the right our love hath in the creature, ſhall be determined.

---

§. II.

Ambition rightly examined, and diſcreet condeſcendencies propoſed, reſpectively to diverſe vocations.

IN the next place, *Ambition* ſeemeth to claime a hearing, and pleadeth a long preſcription, for poſſeſſion of a great tenure in our nature; I ſhall examine therefore that affection of the minde, which is currant under the ſiniſter notion of *Ambition*, and endeavour to ſhew, how the matter of this appetency (which is temporal dignity and glory) is not inconſiſtent with the purity of Devotion. Pride

Pride is like *Jeroboam, who first drew Israel to sinne*, and indeed may be fitly said, to set up *golden Calves* for the worship of our fancy, against the true service of our reason, wherefore Devotion is charged to extirpate all that house; and Ambition, as it is familiarly accepted, is the eldest sonne of the house, for it is an inordinate appetite of temporall honour and preferrence, which we understand, commonly under the terme of Ambition; which indeed, is the act of the habit of pride. And so Ambition, is, as it were the title of the prime seignory belonging to the House of Pride, which varies only the appellation of the sonne, and in this sence (as Ambition is the heire of Pride) though bearing another name, Devotion can have no confederacy with it; for humility, which hath the same relation to piety, that Ambition hath to pride, hath the commission of *Jehu*, and is not to be tempted by *Jezabel*, though she be never so well colour'd and painted, even the little ones of this house must be dashed against the stones; but humility hath no command to raze and demolish the Cities and Pallaces this ill generation lived in, which are, honour, fame and power, for piety may lawfully dwell in these commodious habitations of the world, and make excellent use of all these temporall advantages. So that Devotion doth not prohibit the pursuite of honour and preference, it rather gives our nature a safe conduct against the dangers of the way; upon which, so many parties of our passions make their courses; for we know honour and differencing of degrees, are staires of Gods fabricke, and there can be no order without degrees, for order is the right disposition of parity and disparity. Whereupon the severall stations in this world, are designed by divine wisdome, both for the ornament of the universall frame, which is the naturall end of them, as also for this morall effect, namely to excite and attract our mindes, by these neere sensible fruitions, to straine for an investing the habit of virtue, which likely presseth and pincheth our loose natures at the first essayes, but they indure more quietly the constraint, as being conceived the meanes of some affected acquisition; for

Utilior sapientia cum divitiis. Eccles. 7. 12.

all honour is primarily intended by God, as a remuneration of virtue, and it goes ſtill in the world under that name, though this order be never ſo much vitiated by the iniquity of the world, all dignification retaines ſtill the ſame title of the merit of ſome virtue, and thoſe that attend the leaſt to virtue, will not referre their temporall ſucceſſes to leſſe then the adeption of them by ſome virtue; inſomuch as even mans corruption atteſts that all honour and dignity is originally the legitimate iſſue of virtue, which our mindes are naturally betrothed unto, and confeſſes the generations of fortune to be ſpurious & illegitimate, ſince we wil not leave any of her iſſue under the title of her maternity, but paſſe them all over to ſome virtue, for the owning them. For doth not every one finde out ſome colour of virtue to lay upon the lookes of his good fortune? No body will leave it naked in that frivolous figure of bare fortune, every one is aſhamed to expoſe ſuch a bareneſſe of minde, and ſuch a deſtitution of virtue.

Doth not honour and dignity appear plainly by this genuine inſtinct of our aſcribing them to virtue, to be one of Gods deſignments for mans appetency? Wherefore they cannot be diſcredited by Devotion, which is Gods Miniſter, and doth decently marſhall all the faculties of our minde, in the order of humane actions, directing every one by their ſeverall vocations to their reſpective properties, aſſigning to Courts and Cloiſters their ſeverall portions, and ſo evidenceth that of the
1 Cor. 12. 7. *Apoſtle*, that *God hath given every one the manifeſtation of the ſpirit, according to the ſeverall utilities he deſignes by them*; and thus, as there are many manſions in our fathers houſe, Devotion ſets every one upon the right ſtaires, that lead up to their peculiar aſſignment. Therefore piety muſt not be ſo much traduced to the Court, as to be reported quarrelſome with all the family, the proper attendants of the place, namely, glory, power and riches; for it is rather the ſteward God appoints to keep all in decent order. By whoſe conduct the proper luſtre & magnificence of the place may be ſet off, ſo much to the beſt, as it may hold a pious Analogy with the Court of Heaven, as well

well in the whole family, as in the Masters persons, who are so specially the images of God upon earth; as not only the person of *Solomon*, but the order of his Servants, the attendance of his Ministers, and their apparell may be a good image of the originall glory they represent. And such a constitution or frame of temporall glory, may be formed by the œconomy of Devotion, when she manageth the dignities and treasures of the world, which commonly are made the subject of confusion and disorder. *3 Reg.* 10.

Devotion may then say to the Court of temporall desires, which passe under the notion of Ambition, as *Christ* did to his *Apostles*, in the temptations they were exposed to, *I pray not that they may be taken out of the world, but that they may be kept from evill.* *John* 17.15

As for the prescribing a course of temperance to these appetites, this present question doth not properly exact it: I hope the rest of my labours will afford some competent directions for our regiment of health, according to the aire and diet of the place, for which they shall opine. Pride is, indeed, that dangerous disease, whereunto the constitution of the Court is most disposed, and the least overheating of Ambition turnes it into pride, but truly the matter of this disease, is rather in the humours, then in the blood, for as no meanesse of birth, or misery of condition are sure exemptions from pride, so not any nobleness, or felicity are consequent conferrers of it; for *Solomon* alloweth us to conclude, *that the want of bread doth not starve pride.* *Prov.* 12. 9.

Christian humility doth not prohibit all pursuite of honour, as malignant; or prescribe poverty, as not at all obnoxious; for we have Christs Authority to conclude it a more blessed thing to give, then to receive; and the blessing he gave to poverty, was *to the poore in spirit,* and this qualification of the spirit, may agree with the eminence of all qualities; for Devotion doth not only carry humility with her up to all the heights and stories she ascends, but retaines it also; for she lookes upward still at that infinite distance she there remaines from heaven, *Matthew* 5.

and doth not take meaſure by her elevation above other
Pſal. 122. eſtates, ſhe ſees below her on the ground; this was King *Davids* proſpect from the Towers of *Sion*, where he was raiſed ſo much above the platforme of the earth, *Unto thee I lift up mine eyes, O thou that dwelleſt in the heavens:* and that true mirrour, did reflect to him humility, while the poliſhed glories of the earth, might have returned him a flattering image of his condition.

We may then reſolve, that thoſe who ſhall make their
James. judgement by the Apoſtles *perfect law of liberty*, will finde that the carriage of Devotion, is no clog to the activeneſſe of their thoughts, or motion of their deſires, but rather ſuch a weight as is put to clocks, to regulate, not retard their motion; and certainly, our temporall deſires are to be eſteemed as our watches, not thoſe which goe faſteſt, but thoſe that goe beſt.

So that one of the chief offices of Devotion in the world, is to regulate, not repreſſe all temporall deſires. Wherefore piety may fitly ſay to our humane affections, in the *Apoſtles*
Gal. 5. 13. termes to the *Galatians*, *Brethren, you are called into liberty, only uſe not liberty for an occaſion to the fleſh, but by love ſerve one another.*

Devotion may have ill offices done her by her own friends, by bringing her to Court in ſo ſevere and unſutable a habit, and uncompleaſant lookes, as ſhe may fright the infirmity of ſome well diſpoſed, and fire the malignity of others, and thus faile of a good reception by many that would entertaine her, if ſhe were better ſuted for the place. They never ſaw piety but in one dreſſe, that thinke ſhe cannot ſute her ſelfe according to occaſions, and put her ſelfe ſo farre into the faſhion, as may make her the eaſilier occoſtable, and yet retaine her dignity and decency, her naturall viſage in a Cloiſter, may be a vizard to her in a Court. And ſurely there is nothing recommends Devotion more to the world then to ſee it well ſuited, in the exterior habit, to the ſociety wherewith it is converſant, and the habit changeth no more the naturall compoſure

posure of it, then clothes doe the true proportions of the body, wherefore Devotion may lawfully suite her selfe in such sort, at her first comming to Court, as to cover that which is such an eye-sore unto our infirme nature, too pressing a constraint upon our naturall affections.

Did not Saint *James* advise Saint *Paul*, to comply with the weakenesse of the times, and surely it may be truly said of Courts, that there are *many which believe, and yet are Zealous of the law* of nature, of the pleasures and conveniences of the earth, and not to offend such as may have innocent inclinations to such attractives, those that recommend Devotion, may protest (against their common discredit) that they doe not teach the relinquishment of all the customes of the place, but doe admit many of them competent with the spirituall lawes of piety. This president of Saint *Paul* may be prudently accommodated, by those that are addressed to worke respectively upon the severall infirmities of persons and places; they that can copy well, Saint *Pauls* figure, *of becomming all things to all, that they may gaine all*, shall neither avert some by the hard favour of scruple, nor indanger any by the smiles of liberty. *Acts* 21. 20.

The precepts of speculative purity, are naturall in the element of contemplation, which is recluseneſſe and solitude, but are not alwayes competent with society, there may be a misapplication of spirituall advices, where the matter proposed, is excellent in quality, but not adequate in proportion to the place. Of such directions, it may be said as *Cicero* said of *Cato* the *Censour, that his sense was alwayes excellent, but he did sometimes indamage the state, because he councelled, as in the republicke of Plato, not as in the rubbish of Romulus.* So there may be many that may meane excellently, and advise very virtuously, and yet prejudice the state of humanity when they prescribe, as if it were still fresh in the purity of *Eden*, not polluted, in the dregges of *Adam*: The fit application of actives to passives produceth the best effects in grace, as well as nature, so that it is sufficient for the proposers of Devotion, to answer

as

as *Solon* did, when he was asked whether he had given his Country the beſt Lawes he could deviſe? he replied, *that he had given the beſt they were likely to take*; by reaſon the uſefulneſſe of pious precepts, conſiſts not in the giving alwayes ſimply the beſt, but relatively the propereſt; as when we ſet fruit, we conſider the earth before we chooſe the plant.

Vpon theſe grounds, my ſtudy hath been to fit propoſitions of piety to the meaſures I have by experience taken of the world, in which worke I may be more confident of the juſtneſſe of the meaſures taken by my infirmities, then of the value of the matter furniſhed by my abilities. I have by Saint *Heb.* 13. 3. *Pauls* adviſe, remembred *thoſe that are in bonds, as having been bound alſo*, (and being ſtill, God knoweth, but working upon other fetters) and if there be any thing that ſeemes lighter colour'd, then the ſolemnneſs of the argument requires; let it not be taken as a voluntary indulgence to any levity, but in order to the ſupport of the *feeble-minded, and comfort of the* 2 *Theſſ.* 5. 14. *weake*, by S. *Pauls* direction.

When Ambition then is purged from the popular malignancy, imputed to that terme, and refer'd only to an aſpiring at dignity & preferment by virtuous addreſſes, I may conclude Devotion and Ambition may live happily together, and yeeld mutuall aides to one another, while Grace furniſheth order, and Nature activity to our ſpirits.

When piety diſciplineth Ambition, the end of our purſuites is rather in proſpect upon others, then reflection upon our ſelves; and truly, charity and beneficence muſt be the laſt terme of a Chriſtians exaltation, according to the patterne of our head *CHRIST JESUS*, our aſcending up on high, *muſt be coupled with giving gifts unto men.*

We may then reſolve, that when Ambition moves without Devotion, this is an earthly motion, moving upon his owne Center; for then Ambition turnes commonly, at beſt, upon ſelfe-love, and private cupidities; but when it moves with Devotion, then it is a celeſtiall motion, upon anothers Center that

that is, upon the designe of a charitable influence on the inferior positions of the earth, which is that activenesse all Christian Ambition should have, in order to communication of the good whereunto it aspires.

And this, as it is a heavenly, so is it a circular motion which unites all at last unto it selfe, that it toucheth in the whole circulation. For as a circle hath every point made in the whole circumference, contained in the perfection of the figure; so this circle of charity hath every portion of good it hath done, returned into it selfe at the compleatment thereof, which is in the closure of the circle of our lives: For then the Charities which power hath circumferr'd to others, doe all returne, and become her owne againe, in the perfection of Charity; wherein consists the consummation of all power, when by the pious exercise of our temporall power, we are preferr'd to an eternall domination.

By these discussions, I hope to have shewne without any levity or indecency, how love and Ambition are compatible with Devotion and piety; and me thinkes, these two are the two great lights of our passions; the one ruling over the day, the other over the night in our sensitive appetite: so that I shal not need to bring any of our lower affections in question, which like lesser stars derive their lights from hence; for when once love and ambition, which are, as it were, the heads of the faction against the spirit, are reduced to the service of Devotion; the other meaner popular affections are easily regulated.

This premised, we may conclude, Nature hath so little reason to complaine of any restraint made upon her faculties by grace, as her affections may justly make this acknowledgment of the Apostle, unto Devotion, (which is Graces minister) that it *delivers them from the powers of darknesse, and makes them worthy to be partakers of the inheritance of light.* *Col.* 1. 13.

The ſixt Treatiſe.

Of diſabuſe to the Rationaliſts, and the Senſualiſts, concerning temporall happineſſe, and Devotion propoſed, for ſecurity of a happy life.

In three Sect.

§. I.

The vertue of Devotion exalted, and the vanity of ſome Philoſophers detected.

THis inſcription may ſeem to many to ſpeak like a Mountebanks Bill, that diſcredi eth the common Schoole of Nature, and promiſeth by one receipt the cure of all diſeaſes; and I pray God this offer may obtaine, what the large undertakings of their Bills familiarly do, which by ſpeaking ſo faire, invite many that believe not fully the promiſes, to trie the experiment of their medicines; for if this my plauſible preſcript gaine but ſo much either upon the curioſity, or the beliefe of any, as to draw them to an eſſay of this my receipt, in that order I have indited it, I need not feare the diſcredit thereof by the operation, ſince they who are drawne by any motive to follow this voice of the *Pſalmiſt, to come and ſee how ſweet the Lord is;* do quickly make this confeſſion with him, *Even the fables, ſinners have told me, are not like thy law;* for even the ſpeculations of our own inventions do not ſo much as create that reall peace of mind, which is concluded by *devotion.*

Pſal. 23.

Pſal. 118.

This metaphor of Phyſick ſuggeſteth to me the carrying it a little further on to my purpoſe; for, me thinks I may truly ſay

ſay of the ſpirit of *devotion*, what ſome curious Naturaliſts have vented of a medicinall extraction, they call the ſpirit of the world, which giveth vegetation to all bodies, they affirme it to have the vertue of reſtoring nature from decay to integrity, and to preſerve mans body long in an indeficient vigour, and propoſe contrary effects produceable by this ſpirit, reſpectively to divers conſtitutions, but ſtill to the benefit and redintegration of nature, in each individuall whereunto it is miniſtred: I may without queſtioning or ſigning this poſition, make this application of it, and affirme that theſe properties are really verified in the virtue of this ſupernatural ſpirit, which I call *Devotion:* ſo that I need not feare what I promiſe, to perſwade the taking it, in that manner I have formerly receipted it: whereupon I propoſe to every regular uſer thereof, no leſſe benefit, then the conferring on them their finall deſire in this life, which is comprized under this notion of happineſſe; by which terme we underſtand, the reſting and quieting our mindes in the fruition of goods convenient, and agreeable to our nature, in which ſtate I propoſe to ſhew, that *Devotion* doth eſtabliſh the minde of man; in order whereunto I may well prefix this Axiome of Saint *Auguſtine*, *Lord thou haſt made the heart of man for thy ſelfe, and therefore it is alwayes reſtleſſe untill it requieſce in thee.* *Happineſſe defined.*

Nothing hath ſo perplexed the wit of man, as to determine the ſupreame felicity of this life. The Phyloſophers have been ſo divided about it, as they ſeeme to have paſſed their lives in a continuall warre upon one another, in the very treaty of this generall peace they ſought to eſtabliſh: it ſeemeth Almighty God, in revenge of the partitions and fractions they made of his unity, broke their opinions into ſo many pieces, as they could never joyne in one uniforme concluſion, but as Saint *Paul* ſaith of them, *They grew vaine in their imaginations*, and in the darkneſſe of their hearts, every Sect had a ſeverall Phantaſme of happineſſe appearing to it. *Rom.* 1. 21.

Surely God, who ſaw with what preſumption they were building up the deſigne of their ſecurity in this life, by the

modell of their owne naturall Reaſon, ſent this confuſion of opinions, like that of the tongues amongſt them, to ruine that ſtructure of humane felicity, the wiſdome of the world was raiſing for her refuge & ſhelter, againſt the ſtormes of Heaven. And ſo theſe bricklayers of humane happineſſe, (which they may be properly termed, in reſpect they wrought only upon the matter of the earth, tempered by humane wiſdome, and with that ſtuffe, thought to build up their forts of felicity) were ſtruck from Heaven into this confuſion of language, and diſperſed into ſeverall Sects, in which, every one ſpake a different tongue, and never concurr'd in an intelligence to conſtitute one unanimous poſition touching the ſupreame felicity.

This point of mans conſtant happineſſe, ſeemeth to be in Morall Philoſophie, the great ſecret, in ſearch whereof moſt of the ſpeculative Sages have imployed their ſtudyes, and have advanced no further then the naturall Philoſophers have done towards finding the famous *Elixir*; for the Moraliſts have made many uſefull diſcoveries by the way; whereby they have compoſed diverſe excellent medicines for the infirmities of the minde, but never any of them, though they have much boaſted it, did attaine unto that conſummate virtue, which could ſettle the minde in a perfect tranquillity and invariable temper. This virtuous power in morality, as it anſwereth adequately to thoſe properties the Chymicks attribute to their great worke; ſo is there this Analogy betweene them, that they both ſeeme much more feiſable by their ſpeculative rules, then they are found by practicall experiment.

The ſwelling ſcience of the Ancients, which had never heard of the fall of Humane Nature, grew too well conceited of her ſufficiency, thinking the perverſity and wryneſſe of the ſuperiour part of the minde, to grow only by an ill habit of ſtooping and bending towards the lower portion, which is the ſenſitive appetite; thus the Stoiks concluded, that ſingle reaſon might by the reflex of diſcourſe, ſee this indecent poſture,

ſture, whereunto cuſtome inclined her; and ſo, by degrees rectifie and erect her powers to ſuch a point of ſtraightneſſe, as neither the delights nor the diſtreſſes of the lower and ſenſitive part of nature, ſhould ever bowe or decline the evenneſſe and rectitude of the minde; and by this means they arrogated no leſſe to mans ſufficiency, then even the power of remaining in a calme *apathy* and impaſſiveneſſe, in all offenſive emergencies. But alas, the wiſdome of the world knew nothing of that inward bruiſe our nature had in her fall, which keepeth her too infirme, to be reduced to that perfect activity, whereunto pure ſpeculation might deſigne her; we underſtand that repugnant law in our members, by which, all their imagined tenures of ſecurity were voyded, when they came to their triall; but they underſtood ſo little this law, as what we know to be the defect of frail title, namely, our nature, they took for the ſecurity of their eſtate of peace.

Me thinkes the Ancient Philoſophers with all their wiſdome and precaution were ſerved by their owne nature, as children uſe to doe one another, at a certaine ſchoole-play, when he that hides, ſtriketh him he holdeth blinded, who being thought out of play is never gueſſed at; and thus did our corrupted Nature while ſhe her ſelfe held them blinded, ſtrike them, and ſhe was never ſuſpected of the blow; but the accidents of fortune were only taken for the ſtrikers, with which ſingly, thoſe Sages thought their mindes were exerciſing themſelves; for they never miſdoubted this infidelity in Humane Nature, they thought her intirely ſound and ſelfe-ſufficient, to afford this conſummate tranquillity of ſpirit in all ſeaſons; and thus they were like children kept blinded, and ſtrucken by the ſame hand which they never ſuſpected, charging fortune as a forreine actor, with all thoſe blowes that provoked their paſſions. Upon which ground they preſumed on the ſufficiency of naturall Reaſon, even to extinguiſh all paſſion or diſtemperance in their mindes: but to theſe preſumptions the *Apoſtle* anſwereth, *While they accounted themſelves wiſe, they became fooles.*

And ſurely, theſe Morall Ideas conceived by the Stoikes, may well be coupled with the naturall Ideas, ſuppoſed by the Platonikes; out of which principle, there may be ſome light drawne towards the inquiry into the nature of formes abſtracted from matter, although the poſition be erroneous. After this ſort, we may derive much clarity, towardes our diſcerning the latitude and power of morall virtue, by theſe maximes of the Stoiks, which are not ſincerely true in their concluſions. I may therefore juſtly bring in this evidence of the wiſeſt of men, againſt this Sect of pure Moraliſts, preſuming upon the Stock of naturall wiſdome, *You have ſaid, you would become wiſe, and it departed farther from you.* *Eccle.* 7. 24.

The felicity of a Chriſtian is ſtated upon a farre different principle, namely, in the perception of the defectiveneſſe of our Nature, as being maimed by her firſt fall, and in the acknowledging the inſufficiency of our ſingle Reaſon, to moderate and compoſe the diſquiets of the mind, without a ſupernaturall adjunction of Grace; by which we are, as Saint *Peter* telleth us, *called out of the darkneſſe* of the Phyloſophers, *into this admirable light*, to ſee the curſe that is upon our earth, and to diſcerne that we are not, in this life, Lords of our eaſe, but tillers of this foule earth of our corrupted Nature, which we can never weed ſo perfectly, as to gather out of it a pure and immixed felicity; it is by a ſupernaturall light ſhining in our dark places, that we are inlightned in a right apprehenſion, of what degree of happineſſe we may project in this life; and Grace doth us this good office, by a detecting to us the nakedneſſe of our nature, not by a covering and palliation of her disfigurements; and in the point of eſtabliſhing our happineſſe, Grace may well be ſaid to inſtruct Reaſon as her Diſciple, in the termes of Truth himſelfe to his Diſciples, *Abide in me, and I in you: For, as the branch cannot beare fruit of it ſelfe, except it abide in the vine*, no more can Reaſon, unleſſe it abide in Grace; & when our Reaſon (which originally conſider'd, is properly a branch of the root of Grace) doth abide therein, it bringeth forth much fruit of ſuch felicity as the ſeaſon of this life can afford for our refection. 1 *Pet.* 2. 9. *John* 15.

SECT.

§. II.

A conviction of Senſualiſts, declaring how Grace emancipateth us from the bands of the Creatures.

NExt we will take into conſideration the caſe of thoſe who ſtate the happines of this life in a plentiful fruition of all temporal accomodations; and ſuch are in my mind much eaſier confuted then the former Rationaliſts, we have examined; for theſe, whom I tearm Senſualiſts, may be in great pain and incertainty, to get but ſo much as the ground or ſubject of their happineſſe, which are wealth and ſenſuall pleaſures; whereas the other have the foundation, at leaſt of their work, namely Rectifiable Reaſon, much more attainable by a ſincere purſuite; ſo that notwithſtanding they are abuſed in the degree of ſufficiency, they aſſigne to this rational compoſure of mind, yet have they alwayes ſome fair proportion of contentment in this attempt; whereas the Sectaryes of voluptie, part with their Peace before-hand, upon no ſecurity of their projected ſatisfactions; for commonly they are firſt much troubled with an unaſſurance of compaſſing any of their deſires, and then in caſe of ſucceſſe, much perplexed in point of preſerving them; and at the beſt, are alwayes diſappointed of ſomewhat they expected, even in the poſſeſſion of their deſires: Since propriety in our fickle nature, doth deduct much from the prefanſied value of ſuch pretenſions.

Such therefore as ſtate the felicity of this life in the full and conſtant ſatisfaction of their ſenſes, are much eaſilyer confuted then the other we have treated of; for they ſeem to deſigne the impoſing upon Reaſon, a degree of Paſſiveneſſe, as much lower then it can fall, as the other do aſpire to raiſe it to a point of activity above the ſphere of our vitiated nature; Since the Senſualiſts me thinks pretend to reduce the Rationall part of the mind, to as much ſubmiſſion to the ſenſitive

ap-

appetite; As the *Moraliſts* did deſign the quite contrary ſubjection. For they would have Reaſon murmure as little againſt all the appetites and fruitions of the ſenſes, as theſe would have the mind remain unaffected & inviolable by all ſenſible vexations; neither of which projects are effectible in our humane conſtitution; for experience diſabuſeth us in both theſe propoſals, but moſt eſpecially in this point of ſenſualities, being able to ſuſpend & ſilence reaſon ſo fully, as it ſhal interpoſe no diſquiet or diſ-favour in the eaſes & ſuavityes of corporeal fruitions; for even the higheſt degree of irrational pleaſures, which doth the moſt alienate and ſuppreſſe the acts of Reaſon, are of little continuance, and our reaſon ſoon returnes, and bringeth with her ſuch reproaches as break the entireneſſe of the delight, and ſo leave all voluptuary happynes, at the beſt, but an intermitting and diſcontinued peece of ſatisfaction. For this interpoſition of the reaſonable power of the ſoul, induceth alwayes ſome accuſation of the unreaſonableneſſe of thoſe delights upon which we aſſign our ſelves felicity, and our underſtanding ſets our memory very often, even againſt our will, to remember the dignity of our Intellectual nature, which we endeavour to debaſe by a preference of her own natural ſervants, and there is no ſtate of ſenſuall voluptie, ſo wel guarded by the attendance of all earthly commodityes, whereinto the depreſſed power of Reaſon doth not often get acceſſe, and then it woundeth that tender portion of the mind, we call *conſcience*, ſo farre at leaſt, as to manifeſt to us the unſoundneſſe of that ſort of our imagined happineſſe.

Nay abſtracting from all religious reflexions, doth not naturall experiment familiarly teach us, that our ſenſitive nature is not to be truſted, when ſhe propoſeth the ſatisfaction of her appetites, for ſecurity to our happines? Since our carnall affections, even in their deareſt ingagements, break their word ſo commonly, and run away, as I may ſay, from thoſe appetites they were contracted to, before they have ſo much excuſe as having attained to their propoſed tearm, to juſtifie their change of deſires, and how ſeldome do our paſſions maintain them-

themselves in any vigor in the state of a lawfull conjunction and fruition of thejr most fervent pursuits; Nay, doth not a Legitimate propriety, (which in reason should indear them) commonly make the right we have to be pleased with such possessions, the onely reason of our disvaluing them? These notorious Infidelities may justly evacuate all the title Voluptie can claime unto this lifes felicity.

Must we not then resort to a Superior power, for the stability of our happynes? such a one as may be able to fix our affections, and not leave them in their own naturall trepidations and Retrograde motions, by which we can never keep a true account, even of our desires? So farre are we from assuring our delights, and for the fixing of our volatile Nature, there is no humane art to be consulted, the Author of Nature reserveth to himselfe this great secret.

Since Nature then is so discredited, in order to this great work, we must have recourse to the peculiar secret of Christianity, which is *the grace of God infused into our hearts by the holy Ghost*; By the advise whereof, our hearts are taught, not to work upon temporal felicity, (which may aptly be resembled to quick-silver) as *Alchymists* do upon this minerall, with a designe to fix it, and so convert it into earthly treasure; but as good Physitians do, onely in order to the extracting medicines and remedies out of it; And by this Method, as they render *Mercury* beneficiall, by drawing from it some good quality, and fixing that upon some other body, while that substance remaineth unfixed and volatile; We may likewise, without setting our thoughts to work upon temporall goods, in hope to make our happynes by the fixure of them, wel derive great utility from them, by the infusion of some of their virtue, making thereof remedyes for the necessityes of our neighbours: Such an extraction *Daniel* counselled the King to draw out of his perishable felicity, and by this Method, while the matter of worldly goods remaineth fluent and transitory, there may be great utility derived even from the consideration of these qualities; For by using this matter, according to the

Rom. 5.

Dan. 1. 4.

nature of it, by keeping it paſſing and tranſient through our hearts, and hands, we may provide a fixed and eternall happineſſe: This advice is given us by the Author both of Nature and Grace, to make out of the unfaithfull company of this worlds friendſhip, ſuch loyall friends, as ſhall receive us into thoſe tabernacles, where no good is leſſe then eternall.

This is a practicall uſe, which Devotion will alwayes introduce in our temporall poſſeſſions; There is alſo another ſpeculative influence, which it hath in order to the ſettlement of our mind, namely, the frequent meditation on the inſtability of all things ſublunary, which cogitations are pregnant ſeeds of the contempt of this world, whereby we learn to draw the cure of the venome out of the bowels of the beaſt it ſelf, diſtilling out of the ſerious contemplation of the mutability of all worldly happines, a remedy againſt the evill of that ficklenes and impermanency; and by this courſe, we raiſe ſome ſuccour out of the adverſe party of our own frailty; For they who ponder frequently, how all things ſublunary move continually, in an interchangeable flowing and refluencie, may eaſily learn, not to imbarque their mindes in any earthly delights, never ſo fairly ſecured, without expecting adverſe revolutions and repeales of thoſe joyes; and by this preparation, Devotion doth by degrees teach us to make our peace Poſtable upon all the tides of fortune, underſtanding them to be truly the current of Divine providence.

This light we can receive onely from the beames of Grace, and they ſhine the clearer in our hearts, the more Devotion is kindled in them; For this Spirituall flame, as it riſeth, alwayes attracteth more of that firſt fire that lighted it; and thus from our affections being inflamed by devotion, our underſtandings take this light, whereby they diſcerne the greateſt ſecurity we can contrive for our contentments in this world, to be the being ſo prepared for mutations, that our wils may be ſo looſe from anchorage upon any earthly pleaſure, as they remove eaſily from their hold on that delight, and put out to the ſea of Gods providence in all the ſtormes of adverſity; And conſidering

sidering how *Gods way is in the sea*, and *his paths in many waters*, and *that his foot-steps are not to be discerned*; Our affections may easily repaire their earthly losses, by that treasure they may find in this Ocean of Gods will; the riches whereof, we make ours by entring into his will, as often as we are driven out of our own, by the variations of this world; and by this Pious acquiescence to all vicissitudes of this life, we shall come to a constant good habit of mind, as men at sea obtain an unmoved state of body; for as they do not confirm their health, by the steddyness of the vessell in a calme, but by the custome and habitude of the rowlings and tossings of it in severall weathers; So shall we settle the peace of our mind, not by the calme equality of a prosperous condition, but by the acquaintance and inurement to severall adverse revolutions; And this is undoubtedly the best Method, in point of attaining a good constituton of happynes in this life, for King *David* himself found little security in this, *I have said in my prosperity I shall never be moved*; For he seemeth to retract this opinion all in a breath, the next words, confessing, *Thou hast hid thy face from me, and I was troubled*; Wherefore his reflexion upon the instability of our humane condition, proved a more assured stay for him in his agitations, when he concluded, *Doubtlesse all things are vanity, every man living, surely man passeth as an Image, yea and he is troubled in vain.*

Psal. 16 20.

Psal. 29.

Psal. 38. 7.

§. III.

Reſultancies from the meditation of humane frailty, and a reſolving the right of Happynes as belonging to Devotion.

THe ſtate of humane Nature being thus determined, me thinks there may be an excellent medicinall extraction drawn (by prudence directed by Grace) out of the nature of temporal felicity, in order to the fortifying our minds, which may not improperly be tearmed the Spirit or ſalt of humane frailty, ſince it may work upon the mind, as Phiſitians ſay, thoſe kind of Diaphoretical medicines do upon the body, the which although they do not produce any violent ſweat, yet they cleanſe by opening the pores, and keeping the body in a continued tranſpiration and breathing out of the Malignity; After this manner may our minds be purged and rectified by this meditation of our frailty, which notwithſtanding it forceth not out any notorious expreſſions of the contempt of this world, in a ſenſible alteration of our courſe of life, yet it may maintain the mind in a conſtant temper of purifying, by a ſoft evacuating much of the uncleanneſſe of her ſenſitive appetite, through an inſenſible perſpiration of mortifying thoughts; and the proper time to miniſter this receipt, is in the health of our fortune, while we are in an eaſie fruition of the joyes and ſolaces of this life; for then the perſwaſion of their inſecurity holds us looſe from that dangerous adherence which carryeth away our peace along with their removals; but this preſcript looſeth much of the efficacy, when it is taken; but after our mindes are decayed and infeebled by the ſadneſſe and weight of affliction, becauſe in that caſe they commonly want that vigor of reaſon, which ſhould cooperate with this remedy, and in that reſpect, what might have been a ſufficient ſtay to our minds, while they ſtood ſtraight and upright

upright, may not be able to redreſſe and erect them, when they are faln and dejected; I will therefore leave this preſcription thus ſigned by the *Holy Spirit*; *Say not, I poſſeſſe many things, and what evill can come to me hereafter? but in the good dayes remember the evill, for the malice of one hour maketh oblivion of great voluptuouſneſſe*: and therefore in another place the ſame hand giveth this advice, *From the morning to the evening the time changeth, All things are ſoon done before the Lord, A wiſe man will fear in every thing.* Eccluſ.11.24 Eccluſ.18.26

But leſt me ſhould conceive happynes to be inconſiſtent with this injunction of continuall fear, we muſt underſtand, that there are two feares reſpecting this world, which may ſtand in morality, anſwering moſt of the properties of the ſame in Divinity, *viz*: a filiall and a ſervile feare, the firſt whereof feareth but as a child of humanity, by the knowledge of the frail Nature of all temporalities; the other, as a ſlave to mundanities, being maſtered and ſubjected by Senſuality; So that the filiall fear riſeth from an ordinate love, and right apprehenſion of the condition of the Creatures, and the ſervile ſpringeth from a miſpriſion of their Nature, and an undue ſubjection unto them; wherefore this firſt filiall fear, is but virtuous and precautionall, and ſo compatible with a happy conſtitution, for it perplexeth our preſent fruitions, no more then the generall notion of our mortality offendeth our preſent health: the knowledge that we muſt die, doth not make us ſick; no more doth the underſtanding, that our temporary delights are to paſſe away, diſreliſh their preſent ſavour.

Let this prenotion then of intervenient changes in all our moſt ſecured conditions, be ſtated as requiſite, for the ſettlement of tranquility in our mindes, ſince at all times, temporall felicity is either going away from us, or we from it; for whatſoever the beſt of our times bring us in their revolutions, they carry us away from them at the ſame time, by the motion of our Mortality; in proof whereof the Spirit of Truth telleth us, *we are but a breath of aire paſſing on and not returning.* Pſal. 78.39.

Thus have I, after the method of Saint *Paul* with the *Athenians*, indeavored to confute the two Sects of the *Stoicks* and *Epicureans*, and I conceive to have voyded both their titles to happineſſe; the firſt, claiming it in the right of our ſingle Naturall Reaſon, the other, challenging it in the name of our ſatisfied ſenſes; to neither of which, I hope in God to have ſhewed, that felicity can rightly be adjudged, by reaſon the ſpeculations of the Stoicks are but like well painted ſcenes, which at a convenient diſtance ſeeme to expoſe reall fruits, waters, and ſhades; but when you come into them, you finde nothing but paintings and barren colours. Much after this manner, while you looke upon the pure Theory of their maximes, they ſeeme to containe peace, ſerenity, and ſatisfaction of ſpirit, in all the earthquakes of this world; yet this faire ſhew laſteth but while our conditions are at a convenient diſtance from a neceſſity of acting thoſe principles, for when we are preſſed under the incumbent miſeries of this life, to practiſe this Ideal ſelf-ſufficiency, we are then brought as it were into the ſcenes of thoſe maximes, for then we finde all thoſe figurings of *apathy* and impaſſiveneſſe, to prove but coloured and fruitleſſe conceptions, in reſpect of thoſe Soveraigne effects were promiſed the minde, at the diſtance of ſpeculation.

And I preſume to have caſt the other Sect by theſe two evidences brought againſt it, *viz.* the unfaithfulneſſe of all materiall goods, in point of duration and fixure, and the fickleneſſe, even of our owne affections, in the eſteeme of ſuch fruitions; wherefore the former of theſe two Sects ſtands convinced of ſtating happineſſe, in what can never be obtained, and the other, in what can never long be preſerved; whereupon they may both juſtly receive their ſentences, the firſt from the
1 *Cor.* 8. 2. *Apoſtle*, pricking thus their ſwelling knowledge, *If any man think that he knoweth any thing, he knoweth nothing yet, as he ought to know*: and the caſe of the other ſtands thus judged by
Eſay. 33. 11. the *Prophet*, *you ſhall conceive heat, and bring forth ſtubble, your ſpirit as fire ſhall devoure you.*

May I not then ſay, that felicity is in the worlds opinion, as

as the unknowne God was in the Religion of the *Athenians?* for though it have an Altar assigned unto it, yet neither the true nature of happinesse is rightly apprehended, nor the addresses to it duly determined, and the termes of Saint *Paul* on that occasion, will very nigh fit my purpose, *What therefore you ignorantly pursue, that I declare unto you,* and manifest how the true felicity of this life, dwelleth not in temples made with hands; that is to say, it is not seated in the speculative edifices of Philosophy, nor in the materiall structures of sensible fruitions, but resideth in this spirituall mansion of fervent and rectified Devotion, which produceth a right understanding of the value of all things transitory, and induceth a confidence of enjoying eternall peace of mind, and invarible felicity of body. *Acts* 17.

I have already set up before you an entire figure of Devotion, by which you may draw the just proportions of that virtuous bit, which calmeth all humane passions, in that degree our nature can be serened and quieted in this life; instructing us, how Gods universall order admitteth not our being happy in all our temporall desires; and therefore Devotion fixeth all our desires upon Gods order, and so maketh the accomplishment of his designes, the chiefe terme of our wishes: and by this course, as God changeth his exterior sentence sometimes, but never his interior councell; so godly and devout soules may vary in the apparencies of their present happinesse, but never alter in the intrinsique state of a blessed condition. For as much as in all extrinsique changes, Devotion hath this rest of the *Psalmist*, when upon the vexations of the senses, the soule seemes to be reduced to *My soule refused to be comforted*, there followeth presently, *I was mindefull of God, and was delighted* in this mindfulnesse of God. Devotion fixeth all our security, and by fastning our mindes to what is immoveable, they themselves are rendered as it were unalterable. *Psal.* 76. 4.

Upon what we have discoursed, I may conclude my proposition firmely established, and resolve by the Authority of the

Prov. 14. the wiſeſt of men, *The heart that knoweth the bitterneſſe of his ſoule, in his joy ſhall not the ſtranger be mingled.* That is, an adviſed man admits an exterior foundation of his happineſſe. And for an unqueſtionable ſecurity of my promiſe, I will leave

Pſal. 36. you this ingagement of the *Pſalmiſt*, *Delight in the Lord, and he will give thee the petitions of thy heart.*

The ſeventh Treatiſe.

How true Devotion induceth thoſe notions wherein conſiſteth the happineſſe of this life.

In three Sections.

§. I.

The fallicies of Opinion, & the Virtue of Truth treated.

ME thinkes I heare many, very impatient to ſee ſome more ſenſible object of temporall happineſſe, expoſed by Devotion, for our nature is not eaſily drawn to looke off from the delights it ſeeth, as I may ſay, face to face, and turne to thoſe that are *ſeene but darkly as through a*

1 Cor. 13. *glaſſe*, which are the joyes of the other life, ſpeculated only through the perſpective of faith; I will not therefore propoſe to thoſe vocations which are the addreſſe of my perſwaſions, the putting their nature into any ſevere ſtraights or preſſures, in hope only of remote reverſions. I will aſſigne preſent conveniencies for the entertainment of our nature, and over-pay by good ſecurity of ſincere ſecular joy, what may ſeeme taken away in that adulterate ſpecies, wherein our fancies uſe to accept the receites of our contentment: For ſurely Devotion doth

doth aſſigne the minde a rectified joy, in the uſe of temporall goods, inſtead of that vitious and counterfeit, which our three enemies (pretending to be our ſtewards) bring into our fancy that is prone, to take all, whatſoever hath but the image of ſenſible pleaſure, without examining the ſubſtance; which facility to be deceived, the Prophet reproacheth in us, ſaying, *We ſell our ſelves for nothing.* *Eſay* 52.

Should a traveller paſſing through a forreign countrey, finding the coyne of the place raiſed to an exceſſive value, exchange into it all the good ſpecies of his own, thinking to make gain by this traffique, becauſe the coyne is currant in his paſſage; as ſoon as he were paſſed that dominion, he would quickly repent his inconſiderate miſtake; This ſeemeth to be the familiar caſe of man, who while he is in his tranſition and paſſage through this world, findeth the temporalities thereof, (which are the currant ſpecies of the place) cried up to ſuch an over-value, as he is perſwaded to turne all his affections into that ſpecies of joy, and at its iſſue out of this forreign region, he findeth the irreparable loſſe he hath made by the debatement of his talents in this exchange: And it is againſt this deluſion, not againſt all commerce with ſecular joy in our journey, that Devotion iſſueth to us her inhibitions, leſt by this ill husbandry in their way, when they come to account with their great Creditor, they be reduced to give a worſe anſwer then he, who brought back his talent unimproved: I ſhall therefore exhibite to our minds (which muſt needs negotiate in their paſſage through this world) the true Intrinſique value of thoſe joyes, uttered in the commerce with the creatures, that taking none but ſuch as are allowed in their laſt audict, their traffique may bring home into their native countrey not their Bonds forfeited, but rather Bils of exchange payable upon their Maſters joy.

In anſwer then of the deſire of having the trueſt happyneſſe of this life, ſpecially determined; I declare that *the felicity of this life conſiſteth in a conſtant rejoycing in truth*: This is the aſſertion of Saint *Auguſtine*, and is eaſily verified to all ra- *Felicity deſcribed.*

tionall disposítions; The first reply the world is like to make
John 18. 38. to this propositon, is *Pilates* question, *What is truth?* to which I answer,

Truth defined. *Truth is a perfect and edequate similitude or likenesse, imprinted in our understanding of the nature of the thing we conceive;* So that when our conception is just equall to the being and property of the thing we conceive, we are said to understand truth. Wherefore the truth of knowing, is as it were the mould cast off from the truth of being, or the print of that seal, and so the image of the true being of a thing, is the figure of truth seated in our minds.

But this, which may seem a fair impression of the nature of truth, may perchance appear but a dark Character of the form of happynesse to my auditory, unto whom indeed I do not intend to assigne onely the speculative notions of verities for the subject of their satisfactions; but I will open farther this store of joy, (*the rejoycing in truth*) and shew how it contain-
Esay 55. eth the Prophets *wine and milk*, which he offereth to all for fetching it; From hence the contemplative life draweth that
Psal. 22. wine, whereof *King David* saith, *My chalice inebriating how*
1 *Pet.* 2. *goodly is it*; and the active sucketh that milk, which the *Apostle* saith is proper for their vocation, which nourisheth their minds with more sensible delectation issuing from the true use and ordinate love of the creature; And this is that, I may not unpleasantly call the milk which these *Gentiles* love best, to whom I present my breast.

The preference of the contemplative life, before the active, is inferred from this respect, of affording a more clear and serene light, for the perception of Supernatural verityes;
Contemplation defined. For contemplation is a fixure of the mind on the aspect and presents of truth: and although this act of contemplating be purely Intellectuall, yet the terme and end thereof rests in the affections, as the possession of our pursuits induceth joy; whereby this is demonstrated, that the happynesse of the contemplative life consisteth in the rejoycing in truth; This sensible delight in contemplation flowing from the Superior por-

tion

tion of the mind down upon the Inferior, is a good Image of mans conſummate Beatitude in Heaven; where the glory of the body is derived from the exceſſe and redundancy of the joy and bleſſedneſſe flowing from the ſoul; and in this order, the delight imparted to our affections by contemplation, fals from a ſuperfluence of truth in our underſtanding. And thus, what may be ſaid to be light in the Superior region of the Soul, ſeemeth fire in the lower; The firſt reporting to truth, and the latter to joy; which as it is a paſſion in our nature, may be ſaid to be more materiall then the other in the ſame degree, as flame is leſſe pure then the radiancy of the Sunne; but the comparative degrees of purity, between the acts of our Intellect and our affections are not our Theam. Certaine it is, that all the ſenſible delectation of the contemplative life, ſtreameth from the ſprings of Supernatural verities; we will therefore ſtay no longer on the top of Mount *Sinai*, which may ſeem all cloud to thoſe that are below, while the *Moſeſes* that are upon it, find all ſplendor and clarity, and may not unfitly be ſaid to ſee the hinder parts of that verity, in ſeeing the face whereof, conſiſts the conſummate rejoycing.

Comming then down into the Camp of the active life, it will be no hard task to prove the happineſſe of that ſtate likewiſe, ſeated in the rejoycing in truth, which hath ſo gratefull a ſavour even to our ſenſitive appetite, as I may ſay, none wiſh for quailes, but they deſire to taſt this Manna in them; I mean no body affecteth any ſenſible fruition, but as it is under the form of a true good: For as Saint *Auguſtine* reaſoneth, let any be asked, whether he had rather joy in truth or in falſity, and the anſwer will bear no doubt; For although there be many would deceive others in their happineſſe, there are none would be deceived themſelves in it, there is ſuch a ſignature of the light of the countenance of verity, ſtamped upon the reaſon of man, as his underſtanding can propoſe nothing to his affections as matter of joy, but under the colour at leaſt of truth; So that the object of all our affections is true delight, though the errour be never ſo great in the ſubject of our joy:

For no body can rejoyce under this notion of being deceived, the inſtinct of man is ſuch, in order to truth, as he muſt preſent that object to his Imagination, even out of the errour it ſelf he rejoyceth in, ſo Eſſentiall is truth, for the terme of his acquieſcence.

Suppoſing we do thus generallyaim at truth for our felicity, I may well be aſked, how it commeth to paſſe, that the ſubject of our joyes is oftener apparence and falſity, then the real good of this life's benedictions? the cauſe ſurely is, the partiality of our imagination towards our ſenſitive appetite, rather then in favour to our reaſon; and thus Opinion, which is but a changeling introduced by Senſe, paſſeth commonly for the right child; and certainly, Opinion may well be ſaid to be the mean iſſue of ſenſe, and Verity, the noble child of Reaſon; but by this unjuſtice of our imagination, it followeth, that all the delights which are touched but at our ſenſes, are commonly accepted by our will for the true ſpecies of joy, from the credit of that teſt, without examining their nature in the fire of Ratiocination; whereby it happens, that when we are the trulyeſt deceived, we are moſt believing in the truth of our happyneſſe; for when we miſapprehend the moſt the nature of ſecular pleaſures, having the leaſt ſuſpition or ſcruple of the mutability of ſuch fruitions, our joy ſeemeth the moſt ſincere, which proveth clearly, that truth is but miſtaken in the colouring, not unintended in the deſigne of our felicity.

In redreſſe of this error, Devotion taketh off the deceitfull colours of good and evill, which Opinion layes upon the creature, and preſenteth to our underſtanding a naturall image both of the worth as well as the vanity which may be found in the rectified or vitious apprehenſion of all temporalities, & poſſeſſing us with the true nature of all our poſſeſſions, directeth us how to rejoyce in the truth of ſuch bleſſings, and thereby ſatisfyeth that inſtinct of the mind with the reality, and doth not amuſe it with the meer colour of verity.

Certaine it is, that temporall bleſſings, as health, beauty, wealth, and honour, are indued with a true and ſincere goodneſſe

neſſe, wherein their owners may vertuouſly rejoyce: the point is, the diſcernment of this Truth, and the ſelecting that, only for ſubject of our delectation: becauſe juſt as much as we ſtray from this principle, ſo much we remove from our happineſſe; which depending on the ſatisfaction of our opinion, if that be unſound, in apprehending the nature of ſuch goods as are the objects of our affections; we are in danger of being unhappy, by their being but true to their owne nature, while we are untrue to ours: For their true inſtinct is mutation and inſtability; and ours, the perception and uſe of that verity: whereby our underſtanding may ſort *an affection proportioned to the nature of ſecular benedictions.*

---

§. II.

Sacred examples, ſhewing what may be ſaid to be a rejoycing in the truth of temporall goods, and how even ſecular evils afford joy, by the ſame method of a right underſtanding them.

THe ſtates of many the deareſt friends of God, teſtifie that temporall felicity affordeth a ſincere matter of joy, which is commenſurate to the true ſenſe conceived of the nature of ſuch happineſſe. *Abrahams* wealth was thought worthy the holy Ghoſts mentioning as a bleſſing, & as his peregrination was fitted with great accommodations; ſo that ſtate of unſettledneſſe was a fixing in his minde, the true nature of all he poſſeſſed. In proof whereof, it may well be obſerved, that the only purchaſe *Abraham* made upon earth with his riches, was a grave; from whence we may inferre, how rightly he underſtood the truth of their tranſitory nature, and his owne mutable condition; whereupon he choſe to take poſſeſſion of the Land, promiſed him by a marke of *Gen. 23.*

his parting with it, rather then of his poſſeſſing it: thus did he, underſtanding the true goodneſſe of his worldly commodities, derive from them, both exerciſes of charity, and notions of mortification, while he imployed his wealth, in the accommodations of ſtrangers and paſſengers, and in proviſion of his owne lodging, as a traveller at the end of his journey: and remaining in this rectified ſenſe of his temporall fruitions, all their effects proved a conſtant rejoycing in Truth.

By this method *Abraham* extracted the ſame Spirit of Truth, out of his plentifull ſubſtance that *Lazarus* did out of his penury and indigence; and ſurely, if *Dives* had rejoyced but in the truth of his abundance, and not ſet his heart upon the falſe part thereof, he would have taken *Lazarus* into his breaſt in this life, & then they might have been bed-fellowes in *Abrahams* Boſome. For I may truly affirme, that there is no *Lazarus* in this world, who hath not an *Abraham* in his Boſome, that ſhall get to the being in *Abrahams* Boſome in the next: And likewiſe conclude, that there is no *Dives* in this life, who hath a *Lazarus* in his boſome, that ſhall not attaine to *Abrahams* Boſome in the other world: For there is no neceſſitous body, wanting fidelity of heart, and poverty of ſpirit, that can be qualified for that ſtate meerely by his miſery; and there is no ſo ſplendid or opulent perſon, indued with true Chriſtian poverty of ſpirit, that is not thereby intitled to eternall felicity: and ſurely, as there are many *Lazaruſſes*, who want this kind of *Abraham* I have explained in their heart; ſo there are diverſe *Abrahams* in this life, as I may terme them, who carry this ſort of *Lazarus* in their boſome, being both rich, humble, and faithfull, contriving all their temporary joy, out of the perception and dilection of the true bleſſing, intended in the Creature, and deduce their ſatisfaction from Gods order, not their owne exaltation, in which reſpect they may be proved to rejoyce in verity.

Did not holy *Job* rejoyce in the truth of his worldly goods, when he aſſigned the moſt of them to ſacrifices, either expia-

tory

tory for his children, or propitiatory for himſelfe, to purge the exceſſes of feaſting in his owne family, or to provide againſt the exigences of faſting in the houſes of his neighbours? acting this part which the holy Spirit gives the potent; ſaying, *the portion of the poore is in the rich mans hands*; and ſurely we may conceive that in the latter part of his life, (which I may call his temporall reſurrection, his eſtate riſing againe to more glory then it had expired with) his piety was alſo exalted in proportion to a higher ſtate of perfection; ſo that truth being found and acknowledged in any ſplendid condition, will keepe *Peace and righteouſneſſe in the family kiſſing each other.* *Pſal.* 84.

Was not King *Davids* vaſt treaſure well managed by the ſuperintendency of truth, when he aſſigned all the moſt pretious materialls the earth affordeth to their true uſe? ſome as it were converted into vocall inſtruments of Gods prayſes; others into viſible memorialls of his preſence, and deſigned in a Temple as good a ſenſible figure as he could of the truth he conceived of all materiall ſubſtances, which was, *of the earths belonging to God, and all the plenitude thereof*, which confeſſion he made in theſe words, *thine are the heavens, and the earth is thine:* In this verity he rejoyced, extracted out of all his tranſitory felicity.

And King *Ezekias*, having his treaſury and cabinets filled with all pretious ſtores, might have rejoyced in the truth of thoſe bleſſings, without deriving from them vanity and preſumption, as much as he boaſted of them to the *Babylonians*; ſo much untruth he found in that felicity, whereof he ſeemed to have forgot the changeable property, and was quickly inſtructed by the *Prophet*, in the inſecurity of ſuch goods, whereby he diſcerned how he had rejoyced in the untruth of his temporal happines; out of which, he might have extracted matter of a true and ſincere rejoycing; for Gods Spirit atteſteth to us, that *he doth not caſt away the mighty, whereas he himſelf is mighty.* *Eſay* 39. *Job* 36. 5.

All the attainders, lying upon great and rich men in the Scrip-

Scripture, are brought againſt ſuch as rejoyce in the errours and deceits of temporall goods, ſuch as either ſacrifice all their wealth to the Idols of their fancy, or ſuch as make an Idol of their wealth, and offer up all their thoughts unto it: The voluptuous, or the avaritious are thoſe that fall under the ſentence of the Goſpell, and their crime is not what they poſſeſſe, but what poſſeſſeth them, when they doe not rejoyce in the truth of their goods, but delight themſelves in contriving errours and fallacies out of them; and as the *Apoſtle* ſayes, *Change the Truth of God into a lie*: So that the defectiveneſſe of their happineſſe, ariſeth out of their degreſſion from Truth; and whence doth all the bleſſedneſſe which Chriſtian faith annexeth to ſufferance, iſſue, but from this ſpring of verity, which ſtreameth out that joy and exultation is propoſed to us, in the afflictions of this life?

Rom. 1. 25.

How come the thorns of ſufferance to beare grapes, the wine whereof rejoyceth the heart, while our ſenſes are pricked & wounded with this ſpinous or thorny matter? Surely this cordiall is made of the Spirit of Truth, which may be extracted out of all the aſperities of this life; firſt, by conſidering the true ſtate of Humane Nature, deſigned to ſufferings, not only by ſentence, but by Grace, in order to the averſing us from the love of this world: next by contemplating the truth of thoſe glorious promiſes, which are made to a virtuous correſpondency with Gods Order, in his diſpoſure of his creature; ſo that both the materiall goods and evills of this life, afford no legitimate joy, but what the mind beareth when ſhe is teeming with Truth; we may therefore reſolve with King *David*, that when *Truth doth ſpring out of the earth, righteouſneſſe ſhall looke downe from Heaven.*

Pſal. 85. 11.

SECT.

§. III.

The fallacies of ſome Objections ſolved, and rejoycing in Truth concluded for our reall Happineſſe.

BUt now me thinkes, having determined the happineſſe of this life, in the loving and rejoycing in Truth; many that thinke themſelves unhappy, wonder at this concluſion, and conceive me diſproved by their defeatures, perſwading themſelves to have beene alwayes ſuitors and lovers of Truth; when the Truth is, that they doe not firſt ſeeke verity for the object of their love, but conclude they have found it, in what they have placed their love: Suppoſing their opinions of ſuch joyes as they purſue, to be ſincere and ſolid truthes; inſomuch as I may well reſolve ſuch ſonnes of men, that *They love vanity, and ſeek after lies.* *Pſal. 4.*

In that region of the world which I have travelled the moſt, I may reflect to the inhabitaints of it, one raigning error, which may convince many of inſincerity in their addreſſes to Truth, for the ground of their happineſſe: this it is, the truſting the infidelity of fortune to others for our owne felicity, deſigning our ſtock, out of the ſpoiles of our fellowes; and in this courſe, doe we not fixe the hopes of our happineſſe, upon what can never paſſe to us, but by ſuch an infidelity as muſt aſſure us we are in continual danger of a like diſpoſſeſſion? this muſt needs be our caſe, when the expectance of the unfaithfulneſſe of fortune, is made the aſſignment of our proſperity: And yet we ſee how Courts are commonly divided into theſe two partyes, of ſome, that are *Sacrificing to their owne nets*, and others that are fiſhing for ſuch nets; the firſt, is the ſtate of ſuch as are valuing themſelves, for what they have taken; the ſecond, of thoſe, who are working and caſting out, how to catch what the others have drawne: and in this manner, there *Habac. 1. 16.*

are many who pretend to be lovers of Truth, that make these fallacies, the very ground of that web of happinesse they have in hand.

This is so prepostorous a course, for ingenious spirits in order to true felicity, as surely there is much of a curse in this method, and God warranteth my beliefe, both by the *Prophets* and *Apostles*; when speaking by the voyce of *Esay* to this case, he saith, *They have chosen their owne wayes, wherefore I also will chuse their delusions*, and by Saint *Paul*, the holy Spirit saith, *Because they received not the love of Truth, for this cause God sends them strong delusions, that they should beleeve a lie.*

Esay 66. 4.

2 *Thes.* 2. 11.

Let the worlds darlings examine what they confide in for the security of their joyes, and they will finde, it is the *Father of lies*, they trust for the truth of their felicity, who being not able to diminsh the increated verity, sets all his art to deface all created Truthes, which worke (in this region of the world I now treat of) he designeth by such a course as he used with the Person of *Truth* it selfe, when he was upon earth; for he carryeth up our imagination to the highest point of esteeme he can raise it, of earthly possessions, from whence he exposeth to our fancies, the glories and beauties of this world, in deceitfull apparencies, as if they were permanent and secured fruitions, and our wills are commonly perswaded to bowe downe and reverence such false suggestions; whereof the infidelity augmenteth by the degrees of our Devotion in that beliefe; since the more we confide in their stability, the more falshood doe we admit for our happinesse; and thus are we abused in the possession of Truth, while we affect all our delights under that notion, by the subtilty of the great enemy of Truth; we are as Saint *Augustine* saith elegantly, brought to hate Truth, by loving those things which we love, only as we imagine them to be true, for the impermanency of this worlds goods is odious to us; which is the truth of their nature, and we affect in them their assurance, as a truth without which we would not love them, and yet that opinion is a meere delusion.

This

This may ſatisfie many, who account themſelves unhappy by the mutations of fortune, and the diſpoſſeſſions of their ſecular commodities, for they ſhall finde themſelves unfortunate, but in the ſame meaſure they miſapprehended the true nature of ſuch fruitions, by as much as they over-loved them, ſo much are they diſtreſſed by their loſſes, ſo the defect will ſtill reſult out of the diſtance of our joy from this principle, of rightly poſſeſſing and rejoycing in Truth, for all our reall unhappineſſe riſeth by the ſame degrees, that *Verities are diminiſhed from among the Children of men.* *Pſal.* 11. 1.

There is one familiar ſcruple raiſed againſt our perſwading the active life to this conſtant intendment of Truth; which is, that this fixure of the minde upon verity, rather then leaving it a little looſe to opinion, taketh off the point and edge of our ſpirit, in the activeneſſe and commerces of this life. Whereunto I anſwer, that ſpirits whet and ſharpned upon the errours of imagination, are ſubject to turne their edge upon the leaſt encounter of diſappointment; when mindes temper'd by the conſideration of truth, and thereby ſet and whetted for action, keep their edge cutting againſt the haire, as I may ſay, not blunted or rebated in any adverſe occurrencies; nor doth this breaſt of Verity, as ſome ſuppoſe, nouriſh only the minde, and pine the ſenſes, but feedeth them alſo with healthfull and convenient pleaſure, and teacheth the ſoule how to keepe the ſenſes in their true degree of ſervants, managing their truſts only upon account, which the minde taketh ſo exactly of them, in all the commerce of their delights, as they can never runne out much in prejudice of her eſtate; and in this order the rationall part doth the office of the good ſteward in the Goſpell, *Feeding the family with their portions in due ſeaſon.* *Luke* 12. 42. And ſurely, this orderly œconomy in the managing of all worldly goods, (Reaſon preſiding, and the ſenſes entertained with competent ſatisfaction) is the beſt ſtate of happineſſe this active life can admit. So is it the knowledge and love of Truth, ſeated in our underſtanding, and our affections, which can only conſort this harmony of a conſtant rejoycing.

And doubtleſſe, while our fancies doe but counterfeit that truth they expoſe to our affections, we can no more juſtly complaine of the inſufficiency of that object, in point of affordingus felicity, then of a painted fires not warming us, be it neverſo wel drawn. For commonly, they are but deſigns of our imaginations coloured over with vaine apparencies of Truth, which they exhibite to our affections, for the true ſubſtances of our happineſſe: wherefore I may, me thinkes, fittly illuſtrate this familiar errour of the world, by this ſtory of *Zeuxis* the famous Painter; who having made the figure of a boy, with a cluſter of grapes in his hand, being told, the birds ſate upon the boyes hand, to peck at the grapes; anſwered, this was no true praiſe of his art, becauſe it was a ſigne he had painted the grapes better then the man; otherwiſe the birds would have been afraid of that figure: In like maner, may I ſay, that theſe imaginations which figure ſuch a truth of happineſſe in ſenſible delectations, as their affections take them for the reall and ſincere felicity of this life, are not to be commended for this vivacity, for it is a ſigne they repreſent more lively to our reaſon, the fruits of this world, which the man hath in his hand, then they doe the nature of our humanity, the conſtitution whereof, if it were truely imaged and figured to our underſtanding, would fright our affections from ſetting themſelves upon the fruit of temporalities, by conſidering the ſtate of man; which inadvertency is now familiar, by this partiality of our fancy, in figuring the grapes more to the life then the hand that holds them; if the images which Truth it ſelfe hath drawn of the condition of man in this life, were well impreſſed in our imagination, of being but *a blaſt, a vapour, or a ſhaddow*; this would undoubtedly divert our mindes, from taking never ſo well coloured images of riches, honour, beauty, or dominion, for the true ſubſtances of humane felicity.

If there be any then, that wonder they are not happy, pretending they have alwayes held *Zerubbabels* party, preferring truth before all competitors, of empire, beauty, and pleaſure,

if

if they are in any great dejection of ſpirit, let them take this courſe to undeceive themſelves in this their ſuppoſed rectitude of intention, (which if it had beene ſincere, could not have let their mindes ſinke into any deepe depreſſion) let them I ſay, examine firſt, whether they have rightly apprehended the ſtate of our humane Nature, and the condition of all temporall fruitions; and then, whether they have ſquared their loves to ſuch delights, by the meaſure of a rectified apprehenſion of both their nature, and their own, for the ſame diſproportions there are betweene our affections and the true property of thoſe things we love, the ſame deficiencies muſt be conſequent in our happineſſe: and upon this reflection, Truth may tell moſt of the world, *This people honoureth me with their lips, but their hearts are farre from me*, and as the increated Truth told the *Phariſees*, who pretended to have great intereſt in God the Father, that if what they alledged had beene true, *They would have acknowledged him alſo, becauſe he proceeded from the Father.* So in the name of the created Truth, which is to be found in all Gods Workes, I may ſay to many ſuch pretenders, if they had truly loved the Originall Verity, they would have beene poſſeſſed of the true nature and uſe of the creature, which notion iſſueth and proceeds out of an application to the firſt Verity. *Iohn 8.*

Having ſhewed how the beames of Truth enlighten both hemiſpheres of the contemplative and active life, and infuſe into each of them, their reſpective happineſſe, I may conclude with the *Wiſemans* confeſſion, *upon his loving of Truth, above health or beauty, that hers is the only light, becauſe it is inextinguiſhable, and that all other goods come together with her*, and Devotion may lawfully uſe the words of her great maſter, and aſſure her followers, *If you continue in my word, then are you truly my diſciples, and you ſhall know the Truth, and the Truth ſhall make you free.* *Sup.* 7. 10. 11. *Ioh.* 8. 31. 32.

The eighth Treatiſe.

Touching the meanes of poſſeſſing that Truth wherein the happineſſe of this life is ſtated.

In two ſections.

---

§. I.

Diffidence in point of obtaining Spirituall lights reprehended, and prayer propoſed in order to this deſigne.

NOW me thinks I am called upon, as one that hath adviſed a traveller not to loſe his way, to give ſome nearer directions for the finding it, as a further contribution towards the ſecuring his journeyes end, then a ſimple caution againſt the danger of deviation; For as *Solomon* telleth us, *The lame man in the way maketh more haſt then a Courſer out of it.*

And by reaſon there may be many different humours, that may ask this queſtion of Saint *Thomas*, *How can we know the way to this ſo excellent poſſeſſion of truth?* I may well premiſe this conſideration before my anſwer, that there was a wide difference between *Pilat's* Interrogatory concerning truth, *Iohn* 18. 38. when he asked our *Saviour*, *What is truth?* and Saint *Thomas* his queſtion about finding the way to it, ſaying, *How can we* *Iohn* 14. 6. *know the way?* The firſt ſeemed to queſtion onely the truth of *Chriſts* affirmation, not to intend the being ſatisfied in his queſtion, whereas the other ſought to be informed of the readyeſt

dyeſt acceſſe to that truth which he believed; ſo they who ſhall be moved onely by the captiouſneſſe of the Infidel examinant in this point, are like after his manner not to ſtay long enough upon the inqueſt, to be enlightened in this verity; but to ſuch as with the credulity of faithfull Diſciples, ſhall make this *quære, How ſhall we know the way to this truth you propoſe?* namely, a rectifyed underſtanding and true uſe of all proſperous and adverſe events in this life, I may ſay as the *Angel* did to the faithfull watchers at the Sepulchre, after he had ſtrucken as it were dead the miſcreant wayters, *Fear not you, If you ſeek Jeſus:* for he anſwereth all ſincere inquirers of truth, as he did Saint *Thomas*, *I am the way and the truth, and none commeth to verity but by me*: yet this me thinks gives a fair hint for ſuch a further demand as Saint *Philips* was, ſaying, *Shew us the plain direct way of comming to you, Lord Jeſus, and it will ſuffice us*; This queſtion *Chriſt* hath alſo anſwered by this moſt evident direction of *Ask, ſeek, and knock, for every one that asketh receiveth, and that ſeeketh findeth, and to him that knocketh it ſhall be opened.*

Mat. 28. 6.

John: 14. 6.

Math. 7. 7.

Prayer is therefore expreſly given us for our addreſſe to *Jeſus* who is truth, and in theſe three proper diviſions, of petition, meditation, and perſeverance, which ought to be concomitant with each of them; our asking reſpecteth the particular ſuits we make, ſeeking importeth the application of our minds unto Spiritual verityes, and knocking referreth to our zeal, earneſtneſſe, and perſeverance in the acts of prayer, and to this ſort of proſecution, is annexed the promiſe of aſſeqution of truth: wherefore I may anſwer my inquirers, as *Chriſt* did ſome who diſtruſted his propoſals, *If any man will do this wil of Jeſus, he ſhall underſtand of the Doctrine whether it be of God, or I ſpeak of my ſelf*; So that conſidering aright theſe gratious aſſignations unto prayer, I may ſay, we may obtain the poſſeſſion of verity, even with leſſe ſolicitude then we can neglect it; for the ſeeking, asking, and knocking, in this world upon ſuch applications as divert us from this inqueſt, are the more laborious aſſignments of our mind.

John 7. 17.

May

May I not therefore boldly reply to all the incredulous and disbelievers of the facility of this *medium* exhibited; *Say not in thine heart, who ſhall thus aſcend into heaven? for the word is nigh thee in thy mouth, and in thy heart*; we onely need but (as the *Prophet* adviſeth us) return *to our own hearts* to find that happyneſſe, which while we ſeek elſe-where, we loſe our hearts in that inqueſt. True it is, that the great enemy of our nature, uſeth all his arts towards the prejudicating this belief, of the alſufficiency of prayer, in which deſigne he doth now impugne our nature, by a Machination farre differing from his firſt, ſlandering it to us now, almoſt as much as he did heretofore flatter it; for now to diſcredit to us our capacity of repairing his firſt breach, he ſuggeſteth the ineptitude of our preſent ſtate for this perception of truth, and ſeemeth to ask us now by way of deriſion, *Shall you be like Gods thus knowing goodand evill?* ſo that he tempteth us now, and often prevaileth upon us, even by the diſparagement of our nature; thus much hath he gained upon us ſince his firſt acquaintance, when he durſt not attempt us by leſſe then the promiſe of a capacity above our nature, to wit, of knowing like Gods; whereas now, he preſumes to implead our right to that knowledge which is due to us as men, that is, the diſcernment of our being qualified for the penetration into truth by the beames of prayer and meditation; But the *holy Spirit* hath left us a good caution againſt this deluſion, *Reſiſt the Devill and he will flie from you, approach to God and he will approach to you*: This refuteth all ſuggeſtions of diffidence in this point of attaining by prayer the effect of my propoſition, ſince God promiſeth to ſet forward to meet us, as ſoon as our prayers do but ſet out towards him, which is likewiſe aver'd by the *Pſalmiſt*, aſſuring us, *God is near all ſuch as call upon him in truth.*

Rom. 10.6.8.

James 4. 8.

Pſal. 145.

Gods mercy hath ſo much outdone mans miſchiefe, as he hath not left him, either the ſubtilty of the Devil, or the infirmity of his nature to charge with the continuance of his miſery; there muſt go an acceſſion of wilfulneſſe to our weakneſſe for the duration of our unhappyneſſe: For ſince the Divine power

power hath *given unto us all things that pertain unto life and godlineſſe*, we have no more colour left to diffide in the meanes of rectifying the enormities of our infirm nature, then a Malefactor that were offer'd grace for asking it, had reaſon to fall ſick & die for fear of his former ſentence; he who hath blotted *out the hand-writing of the Decree againſt our nature*, hath given us his hand for ſuch ſecurity of obtaining what we ſolicite by this appointed meanes and method, as we can onely indanger the wanting a ſufficient proviſion, by our pretending too little by this addreſſe, for ſurely this rule will hold in our asking little Spirituall light, that what we have, ſhall be rather taken away then more confer'd, and the contrary diſpoſition, will likewiſe be anſwered with the more abundance. 2 Peter 3.

What Saint *Gregory* conceiveth to be the caſe of the Saints in heaven, in this point of ſupplicating God, may be fitly ſaid to be that of us ſinners upon earth, in our act of petitioning for Spirituall light and verity: as the Saints the more ardently they are united to God, receive the more fervent impulſes from him, of asking what they know he is reſolved to do, and thus drink out of him, what they thirſt for in him; after ſuch a manner, the more zealouſly our prayers are applyed to the purſuite of Spirituall illumination, the more fervent deſires we attract from the increated verity, of begging what we are ſure he will give, *viz.* the diſcernment of truth, whereby in an admirable ſort, we draw from *Jeſus*, even in this life, the hunger in the very food we take of them, while our prayer attracting the infuſion of truth, doth extract conjoyntly out of thoſe verityes freſh deſires of the ſame illuminations.

May not theſe conſiderations juſtly ſilence any objection againſt the facility of this propoſed *medium* of prayer, for obtaining from God a ſufficient communication of that truth, wherein I have ſtated the happineſſe of this life? ſince there is no condition charged upon this grant, but the ſincere deſiring it, which is compriſed in the direction of *Chriſt* prementioned; and the *Apoſtle* witneſſeth to the ſame tenor, re-minding us in this particular, the frequent promiſes of the giver of all good

things, whereupon he urgeth us thus expreſly to this application, *If any of you want wiſdome, let him aske it of God, who giveth all men liberally, and it ſhall be given you.* *James* 1. 5.

§. II.

What ſincerity in prayer is requiſite for this effect, and what kind of peace is to be expected.

THeſe promiſes of the increated verity delivered by his own mouth being premiſed, together with this conveyed to us by the holy Organ of his Secretary, Saint *James*, I may confidently give every one this addreſſe to the effect of my propoſal, the asking wiſdome of God, by ſincere and humble apprecations, for indeed the ſoul hath no hand wherewith to reach her ſuſtenance from heaven but prayer, and by this hand ſhe offereth her ſacrifice of praiſe, and reacheth to her ſelf the exchange of ſuccour for all her neceſſities: wherefore in order to this commerce with God, the *Apoſtle* Saint *Paul* adviſeth us *to pray every where, lifting up pure hands*, Here prayer is aſſigned the function of the hand to offer up, and to bring down to us all returnes from heaven. But we muſt remember this binding clauſe in the promiſe of Saint *James*, that our prayer muſt be without any ſtammering, or heſitation in our faith. *Tim.* 2.

Firſt we ought to believe ſteadily Gods providence in all the various contingencies that ſeem to ſhake humane reaſon: Next, our prayer muſt not waver between the deſire of *this wiſdome, which brings all other good with it*, and the affectation principally of ſome peculiar good we deſigne for our felicity, for this is an heſitation in faith, when we do poſitively elect any temporall fruition for our happineſſe, becauſe there-

in

in we toſſe and flote between the fear of that privation, and the reference of all our proprieties, to the courſe of that providence which wheels about all temporalities; Inſomuch as this heſitation makes a kind of mentall ſtammering in our prayer, when there is as it were ſome knot upon our heart, that doubles it and keepes it from opening it ſelf freely to this deſire of ſpirituall wiſdome. And as in this vocall impediment, the eagerneſſe doth rather faſten then untye the tongue, ſo in this implication of our heart in any worldly affection, our zeal and fervor in the purſuite of that petition, is rather an impediment to the freedome of our mind, then any ſolution to the difficulties of our peace.

Mat. 11. *Juſtificata eſt ſapientia à filijs ſuis.*

But I deſire it may be remembred that the meanes I propoſe of obtaining happineſſe by prayer, is not the fervency of the ſpirit in ſuch petitions, as the fleſh doth commonly indite, namely, an attaining either riches, honour, or the like temporall commodities; but in that ſincere ardor of the ſoul, towards the impetration of ſuch a fervent love of God, as induceth a compoſure and ſteadineſſe of mind, equalling and ſizing our wils with our conditions, and by that meanes keeping the peace of our mind volubile and concentrick with the motions of Divine providence; and this is an effect of that wiſdome onely which the *Apoſtle* Saint *James* ſayes, *deſcends from above*, and is aſſigned for all thoſe that ask it, without heſitation in faith, or duplicity of mind.

Not that I diſſwade the negotiants of the world, their purſuite of earthly commodities, nor the praying for adeption, and conſervation of temporall bleſſings, but it muſt not be as they have placed their happineſſe on the materiall part of thoſe deſires, but as the greateſt good of them is, their being grants, and conceſſions to prayer, which when it is ſincere, refers the will of the ſuppliant to that of the Soveraign Creator of all wills, who doth often as Saint *Auguſtine* ſaies, mercifully deny us, when we know not what we ask; for there may be many events ſolicicited or deprecated, in relation to Gods ſervice by the dim light of our reaſon, which do not ſtand with the

order of Gods providence, and ſo our praying may be acceptable, when our prayer is not accordable; but this ſuit of ſpirituall wiſdome, (whereby to adjuſt our wills to all the events and orders of Divine providence,) is not onely aſſured of acceptation, but of conceſſion; on the other ſide there is no temporall project of ours never ſo Pious, wherein we may not be miſtaken in the ſpecialty of the way, and meanes whereby God hath deſigned to be glorifyed, whether by his juſtice upon us, or his mercy to us; wherefore this grace of conformity to all his deſignations, is the onely petition we can be ſure hath this reference made to it by Saint *Iohn*, viz: That
1 *E. Iol.* 5. 14. it is *made according to the will of God*, and conſequently is accorded to us by his promiſe, of *Whatſoever we ask according to his will, he heares us.*

Nevertheleſſe, even they who are diſcharged of any weighty ſolicitude in this world, muſt not expect ſuch a fixure and ſteadineſſe of their minds, as not to feel the motions of our fluent unſteady nature, which heaveth and ſets a little, even in our greateſt calmes: This is that emotion and unevenneſſe
Rom. 8. 23. whereunto Saint *Paul* ſaies, *even thoſe who have the firſt fruits of the Spirit* are ſubjected, *viz:* ſome ſwelling and groaning within themſelves; and Saint *Auguſtine* tells us, that exemption from combate is properly the *Angelicall* priviledge, and not to be ſubdued or maſtered in the contention, is the ſupremeſt point of fixure, attainable in our mortal nature.

Wherefore they muſt not conclude this advice defective, who do not attain to ſuch an evenneſſe of peace by prayer, as they figure to themſelves, reſting without any breath of diſquiet to ſhake thoſe leaves of paſſions, which hang upon the ſtock of our nature, but muſt conclude, ſuch agitations of the ſenſitive part of their ſoules no leſſe naturall then wind in the middle region of the ayre, for Saint *Paul* tells us what we find by familiar experience, that *we have our treaſure not in earthen*
2 *Cor.* 4. *veſſels*; ſo that to be troubled, but not diſtreſſed; to be vexed, and not vitiated, is the beſt eſtabliſhment of happyneſſe, competent with this ſtate of our Peregrination; and this degree

of

of tranquility of ſpirit is to be attained by petition to him, whom the ſea, and the windes of humane frailtyes obey upon his rebuking them.

Saint *Paul* (who had learn'd to be equally content in all eſtates of abundance, and abaſement) did not find this ſcience at the feet of *Gamaliel*, but rather upon his own knees at *Damaſcus*, when, *Behold he prayes*, was alledged for the reaſon of his relief; and by uſing his own preſcription of *Pray continually*, he attained to ſuch a ſtrong habit of mind, as preſerved his equanimity in all the inequalities of his conditions. For when in one day, the ſame hands that would have ſacrificed to him as a God, did ſacrifice him to their own evill ſpirits; he tore his clothes with more emotion of ſpirit when he was vainly to be Deifi'd, then he ſuffered the tearing of his fleſh when he was thus unjuſtly damnifi'd. *Phil.* 4.

This patern in one part affords us a fair copie of the mutability of humane nature in her own current, and in the other a draught of that conſtancy may be ſuperinduced upon it, by this intervention of grace, which is attracted naturally by the aſpirations of prayer, according to what the *Pſalmiſt* tells us, *I opened my mouth, and I drew in thy Spirit*; I may therefore hope to have acquitted my ſelf of ſuch direction as was requiſite for attaining the poſſeſſion of that truth wherin I had conſtituted happineſſe, and my way is ſo acceſſible, it lies as neer every one as their own wil, which is affirmed by the *holy Spirit*, ſaying, *Open thy mouth and I will fill it*. *Pſal.*

This conſidered, I may expect the perſwading ſome at Court to be ſuitors to God for Devotion, concurrently with all their other ſuites; ſince in all the fortunes they can make they cannot unmake fortune: For the variable temper of humane felicities, is not to corrected and fixed. Since they cannot then ſtay what is tranſitory, let them attend to arreſt that which is fixable, which is a good degree of peaceable acquieſcence of ſpirit, in all tranſitory events; and as no temporalities can conferre this ſpirit, ſo no contingencies can ſequeſter it, for it is the ſpirit of Truth, that ſtayes our minde;

which partly is compoſed of the knowledge, and expectance of alternative variations in temporalities; and hence it is, that in all adverſe changes, this ſpirit is rather in action and practice of his owne conſtant nature, then in ſuffering or paſſion, with the fraile nature of temporall mutations.

Let me then intreat all thoſe (who neede not be preſſed to muſter themſelves at Saint *Pauls* ſummons of *Rejoyce alwayes*) to remember that this treaſure is the pay, and ſtipend of his diſcipline, of *pray without ceaſing, and give thankes in every thing, for this is the will of God:* Whereby we may make all the ſeverall conveyances of Gods providences new deeds of joy to us, when our rejoycing is ſeated upon his will, and thus our happineſſe that cannot ſtand ſtill upon the fixure of our fortunes, may be firme upon the confixure of our wills, to that immoveable one that changes all things, *Without any viciſsitude or ſhadow of change in it ſelfe.*

1 *Theſ.* 5.

James 1. 17

The ninth Treatiſe.

Of the Condition of Courts, Princes, and Courtiers.

Divided into three Sect.

§. I.

The beſt Notion of Courts propoſed.

IN the Law of *Moſes*, all the Rites and Ceremonies were not only declaratory formes of the preſent Religion, but ſignificative figures of a future ſtate; and howſoever, moſt of the vulgar looked no farther then the gloſſe and luſtre of the exterior vaile, which was the beauty and decency of the forme, and order that affected them; yet the nobler ſort paſſed their ſight through that vaile, and fixed it upon the ſignificati-

on

on, and myſterie it ſelfe, and thereby, had not only their eye of ſenſe delighted, but that of their underſtanding enlightned by theſe objects.

In reference whereunto I may hope not improperly to apply theſe conſiderations to the Courts of Princes, ſince all the exteriour ſtate of Ceremony and Reverence (being truly conceived) is ſignificative as referr'd to the images of God, and thus all the diſtinguiſhed ranks of honour, which compoſe the formall order of Courts, are figures of thoſe different degrees of Miniſters, which attend their Originall, the King of Kings: and in this order, the Glory and Majeſty which exteriorly in all ſorts, reſideth about the perſons of Princes, may be fitly underſtood to repreſent (in ſuch ſhaddowes as theſe materialities can make) the celeſtiall magnificence of the King of Heaven: ſo that one who will interpret religiouſly the Ceremonies of Princes Courts, may ſay, *all things befall them in figures.* *Heb.* 1.

But certaine it is, there are many in Courts, who determine and center their thoughts upon the fronts and out-ſides of theſe manſions, which are honour, riches, & pleaſure, and raiſe all their Devotions to the place upon thoſe objects, (and ſuch are truly the meaner ſort of Courtiers, though they be greateſt in the meaſure of the world) and there are ſome of the other party, who penetrate into the religious ſenſe of theſe exteriour figures, and derive from them, ſpirituall conceptions and appetites; concluding by theſe glories, (which are but the ſhaddowes of thoſe they ſignifie) that the ſubſtance it ſelf muſt needs be *above what eye hath ſeene, or eare heard, or hath entred into the heart of Man*; and ſo by this view are quickned in their ambition, towards thoſe originall honours; and theſe are the nobility of Courts, though they be never ſo inferiour in office.

Of theſe two kindes of Courtiers is verified, *The firſt ſhall be laſt, and the laſt firſt.* And likewiſe of the firſt ſort we may ſay, as the *Apoſtle* ſaith of the Law, *the Letter kils.* If the litterall ſenſe of the faire text of this worlds glories take up and *Matth.* 19.

fix

fix their mindes; and of the latter sort *the spirit quickens*, when out of these specious objects they extract a spirituall sense, which excites in them a celestiall aspiring and emulation.

Such a figurative conception Saint *Fulgentius* framed out of these images, when he was asked, whether the beauty and Majesty of *Rome* did not worke upon his affections? he answered, *If terrestriall Rome be so beautifull, how glorious must be celestiall Jerusalem?* His minde was so little taken or retarded on her way, as she stayd not at all in the outward Court of the Gentiles, but passed on, as in her way through it, to the *Holy of Holies*; and by this method, who attend the offices of their mindes upon earth, and waite not upon the places of their bodies, concluding that they are but strangers, and passengers through these courts, and *Fellow-citizens of the Saints, and Domestikes of God*; make excellent use of all the lustrous, and polished glories of the place: for instead of looking on them as flattering glasses, and mirrours which reflect only the materiall beauty of the earth, they make opticke glasses of them, through which, they do the easilier take the height of the celestiall glories: and surely, the sight of our minde is much helped by such materiall instruments, in the speculation of spiritualities, by reason that in this her prison, all the intelligence of our minde with immaterialities, passeth as I may say, through her keepers hands, which are her senses, that can carry nothing but corporeall images to her; and therefore we see the *Apostle* Saint *John* drawes the image of the court of heaven, in such colours as are most visible and most affecting in the Courts of the earth; whereby to raise our imaginations upon these steps, which they can tread upon to some proportionate conception of such fruitions, as are truly all spirituall, and Intellectuall.

Ephe. 2. 9.

Revel. 21.

And under this notion, all the lusters and splendors of Courts, (being understood as figures of the sublimer, and purer state of the Kingdome of heaven) are convenient ascents for our weak apprehensions to rise up to the love and estimation

tion of these spirituall objects; for the same affections which move us so strongly in the valuation of the state of Princes, may work upon us towards the pursuite of that condition, which is proposed to us, of sitting on the throne with the King of kings, and enjoying more Majesty and pleasure then we can wish in this life, by such little paterns presented to our appetites. Nay by this order, even the vanities and excesses of this world (which were stumbling blocks to our minds as long as they looked but upon them, and not through them) are by this perspection and through light laid under our feet, and made steps or gradations for our minds to ascend the easilyer even to the contempt of them, and the contemplating the sincere and secure glories of our Spirituall Coronation.

And since, as the *Apostle* saith, *We see now but through a glasse, and darkly* through the brighteſt creatures, some faint beames or glances of the Creator; Surely the Majesty and splendor of Princes is the most clear and best polished glasse we can look through, in order to the speculation; and so Courtiours who studie the Spirituall opticks in these glasses, may make instruments of protracting their sight, of the same glaring temporalities, which others make the dazling and dissipation of it; whereby of such students at Court, I may say with the wisest of Kings, *In vain the net is spread in the sight of such birds*, for they can easily flie over all the snares of vanity, which catch *those who want these wings of contemplation.* 1 *Cor.* 13. *Prov.* 1,17.

§. II.

The vitiousnesse of Heathen souls censured, and the consequence of the example of Princes, urged as a charge upon the virtue of their lives.

CHristianity hath repealed this Canon against Courtiers made by the Poets (the Divines of the Heathen) *Exeat aulâ qui vult esse pius*, that one must either quit the Court or his conscience; this caution might be pertinent in the courts of such Princes, as were rather the images of those they made their gods, then of the God that made them; for as the *Psalmist* saies, *The gods of the Gentiles are Devils*, & their Princes were the gods of those Courtiers; every flatterer was a statuary, who cast his Prince into a god, of that gold he had either received, or expected from him; and thus most of them set up their own fortunes in their thoughts, which they adored under the image of their Prince; and by this course the Kings of the Gentiles, seemed animated idols of gold and silver, whose breath passed for divine ayre, as it melted those mettals, and made them run, and flowe about their flatterers; in such Courts likely all the offices, and complacencies of the Courtiers, were immolations and sacrifices to idols; true it is, that there must have been too much danger to live in such Courts, where the very ayer was pestilentiall.

This was in the Monarchy of *Lucifer* over the world, when most Princes lived like his vice-Kings; but since this Tyrant hath been deposed by our King of kings, who took not all the Kingdomes of the earth of him upon the termes that usurper offered him, but dispossessed him of them by his own right, and invested his Deputies in the Crowns of the earth; by which act Christian Princes are now Inaugurated

Luke 3.

Vice-

Vice-gerents to the King of righteousnesse; and as they reign by his Commission, so the offices and dutyes of their servants are copies of their Allegiance to the Supream Soveraign of them both, who saith truly, *By mẽ Kings reign*; and when they are images of both his properties, *viz*: of his righteousnesse, as well as of his regality; the offices of Courtiers may be esteemed neerer Sacred functions, then seducing temptations.

Princes then are so much engaged to Personal Piety, as they seem depositaries, not onely of the Politique, but even of the Moral virtue of their state; as they have the first trust given them by the Ordinance of God, so have they the last reference made to them, by the inordinateness of man: For our nature traffiqueth with virtue commonly, as she sees it makes returnes in the world; and so Courtiers, when they find this Royall exchange (of the Princes disposition) open and promising honourable returnes of their commerce with virtue, are easily perswaded to imploy their stock upon this adventure, and are as easily discouraged by *Balaams* returne from the King, *I thought to have raised thee to preferment, but the Lord hath kept thee back from honour*: Such wrecks of expectations will easily fright many adventurers. *Numb.* 24.

In this respect Princes had need to be very considerate, what Moral Lawes they passe for their Court by their lives, since Courtiers are likely very religious in such observances. All factions at Court likely agree in this voice of *We have no King but Cesar*; *Christ* is not immediately looked upon as our patern; we are much readier to copie those his images, because we are soon paid for our work: Wherefore Princes are bound to be very accurate in preserving the similitude of the Originall, in the figure of their lives; they had need as the *Apostle* adviseth, *bear the image of the Celestiall man*, since the terrestriall man is so apt to bear their image; lest they incur then our *Saviours Woe* to those who did not onely not come themselves into the Kingdome of heaven, but kept also others out of it. Let them for Gods sake be followers of *Christ*, since whether they be or no, men will be followers of them. 1 *Corin.* 15.

There is me thinks such a difference between any noted vitiousnesse in Princes, and a much greater depravation in private persons, as is between the Maligne influence of the Planets, or the Celestiall bodies, and the poyson of plants and minerals; for although the ill of the first be not simply so great, *viz:* intensively so mortal in the operation, yet considering this circumstance of the extensive quality of it, that the malignity hath a generall influence, and offends imperceptibly, and so is lesse evitable, in these regards it may be counted the greater nocency in nature: So the lives of Princes have such an universall influence upon their Court, (at least) as a small infection thus spread by them, may be esteemed a greater ill, then the rank poysonous lives of such whose examples are not operative; and this rule holds in all Courtiers descending in proportion to their severall degrees, since all of them according to their respective magnitudes, have like the lesser starres, some power of insinuating their tempers to their dependencies; since our interested nature doth commonly, as the *Prophet* saies, do some worship to all the *militia* of *this firmament*, respectively to that fertility of the earth, they are likely to impart to us; for as among the *Gentiles* there were lesser gods for severall speciall necessities, household as well as temple gods: so in Courts, there are superior powers of many sises, that have votaries proportionate to such powers.

Considering then the communicative felicity which Princes have of their dispositions, ought they not to be most chary and tender of this highest Prerogative? which is, to impose virtue by their practice of it, & this Spirituall levy made upon the mindes of the people, facilitates the raising upon them all other tributes.

Therefore Princes should be as religious in their lives, as they are politickly just in their coines; they must take heed of crying up any base species to an over-value, since their stamp and impression makes all their morall coyne so currant in their Court, by reason the images of their humor, are as it were privy seales for the receit of those images wherewith their follow-

lowers are moſt affected: and becauſe it is no crime to counterfeit this kinde of the Princes ſignature, but rather a warrant for their pretenſions, likely the whole Court is a ſtamp of the Kings humour and affection.

This influence of Princes, upon the diſpoſitions of their Courts, needs not the depoſition of examples, ſince it hath the Authority of a knowne principle; therefore I ſhall only offer one precedent in the caſe, in which the example and extravagancy is ſo ſingular, as the very foulneſſe of the Teſtimony muſt make the proofe the fairer, and the more irrefragable. There was a Grecian Emperour, called *Conſtantinus*, ſurnamed *Copronimus*, which Surname he gave himſelfe before he could ſpeake, when he was firſt brought into the Church, by fouling it as much as his nature could then extend unto; and afterward, his life was a truer performance of that unclean promiſe he made himſelfe, then of thoſe bonds of Chriſtianity, and purity he entered into by his ſureties: for this firſt was the leaſt uncleanneſſe wherewith he polluted the Church in the reſt of his life. This Emperour (who ſeemed to have a ſoule meerely vegetative, by the inclinations of it, (for it grew, & thrived only upon dung) had ſuch a fancy to the ſmell of horſe-dung, as he beſmeared himſelfe with it; and all his Court in complacency to that fancy, qualified themſelves for his company with the ſame perfumes, and ſo offered him continually this odor, which was fit incenſe for ſuch a deity: and this naturall immundicity was but a figure of that ſpirituall impurity of him and his Court, for in this Princes humour, this was the leaſt brutiſh of all his other beſtialities, ſo that his Court was rather a parke of the locuſts, and ſcorpions of the *Revelation*, then a Congregation of reaſonable creatures. This is an unhappy trophee of the power of example in Princes, erected, to evidence that concluſion.

He fouled the font in which he was baptized.

Of all ſorts of Hereſies.

The ſacred Hiſtory is ſo pregnant in theſe examples, how the prevarication of the Prince, hath alwayes beene the perverſion of the people, as I ſhall not need to inſtance any: therefore I may properly apply to Princes, this adviſe, which was

given by a holy Father of the Church to Priests, *Since they speak as Oracles, let them live as Deities*, for the lying spirit is often more credited in their mouthes, then in those of the Prophets. And this same prescript is likewise very requisite for all persons neere in office, trust, or familiarity with Princes, since there is a naturall influence from such conversations, even upward upon their superiours, according to what some Physitians hold, in point of a circulation of the blood, to wit, that which is in the feet, to have a reflux back into the heart. This motion may be truly affirmed in the course of the spirituall blood, in the civill body of society, for the affections and habits of the inferiour parts of the company, flow often upward upon the superiour, as well as they runne downward by their influence on the lower stations; wherefore this morall circulation of virtue and vice in humanity, makes the infection of any parts of the company familiar with Princes, very dangerous for their contagion, we see this in *Roboams* young Councellors, who were not only the mediate instruments of rendring the Kingdome, but also in some relation, were the erectors of *Jeroboams* calves.

§. III.

The importance of their Company, for the education of Princes, and a rule proposed for Counsellors, and companious to both ruling, and young Princes.

UPon this information, let the Familiars and Counsellors of Princes understand, they have a very precise charge of integrity upon them in their morall conversation, as well as in their politicke comportments; for indeed, their vocations in many respects are rather sacred functions,

ctions, then simply civil conditions, in regard they are imployed in the ministeries of the most speciall images of God on earth; in which respect, the scandall of their lives is not only prophanesse, but a kinde of sacriledge, as it endangers the violating of the most sacred part of a Princes Character, which is the divineneſſe of his life and Government.

The life of King *Joas* is an unhappy precedent in this case, who while he had *Jehoiada* in his eye, was himselfe a singular patern of piety to the people, and eminent for the reparation of the Temple; but after the change of such a companion, when the Princes of *Juda came, and adored the King*; he being moved by their insinuations, concurr'd with them quickly in leaving the Temple he had so much merit in, and followed them into the groves, to seeke out, and set up new Idols. This was the sad effect of infectious familiars, therefore such as are neer in office, or privacy to the persons of young Princes, have a most strict obligation to be virtuous, and exemplary in their lives and conversations, for humane Nature, like *Jacobs* sheepe, in the ardor and heat of youth, is very apt to conceive, with some tincture of the colours it sees in those waters whereof it drinks in that season; & the conversations of our familiars, are the waters wherewith our imaginative faculty is nourished, and so Princes had need to have them kept very cleere and serene, for according to the colours they looke upon in them, their conceptions likely prove, whereby the issues of their mindes become spotted, and staind according to such images as are represented to their imaginations in the pregnancy of their youth. 2 *Paralip.* 24. 17.

In this regard, they (who have choice of those, to whom they will commit such trusts, as the company and familiarity of young Princes) should not be lesse exact, then when their Pictures are to be taken; for which alwayes, such who are the best reputed, are preferr'd: for indeed, their familiars doe this intellectuall office to their mindes, though this spirituall worke is done by a quite contrary manner, to that of the images of their persons; for the familiar companions of

Princes

Princes may be ſaid to worke upon the image of their mindes, by ſitting to them, that is, by expoſing their owne figure to the young fancy, they draw the other to that reſemblance; ſuch is the active virtue of example upon the tender age of education.

Surely thoſe then who are truſted with this office, of being a familiar object to young Princes, (which is a nobler place then they can conceive by any name it hath at Court) ſhould ſet their diſpoſitions in a virtuous poſture, knowing they are working upon Gods moſt ſpeciall image, and that they are to be accountable for what diſ-figurements in that forme their workes ſhall occaſion: So that taking Courtiers under this notion, one may advice them a good uſe of flattery; which is, to flatter the figure of their own humours, and inclinations, to make them as good, and gracious an object as they can, though they be not ſo like their nature; to the end the exterior repreſentation, which workes upon Princes, may be proper for imitation; this favouring their minds, in the colouring of vertue, is more conſcientious then the expoſing the naturall ill complexion of them, before young Princes; for when the exemplary part, (which only workes upon their minds) is faire, and vertuous; the un-ſincereneſſe of it for the preſent, can have no ill operation on them, becauſe thoſe eyes do not penetrate farther then the ſuperficies of goodneſſe; and ſo peradventure the very flatterd pictures of vertue may work ſuch an impreſſion upon Princes in their youth, as they may derive the love of truth, even from the face of diſſimulation. For as a beautifull Curtizan may be a fit object for a Painter, whereby to make a good image of a Saint by, ſeeing he takes only the lovely ſpecies for his pattern; ſo, even the faire gloſſe of a counterfeit vertue, may be a convenient object for youth, which commonly only copies the aſpect, and countenance of ſuch expoſures.

Upon all theſe conſiderations methinks this may be a religious rule for both ſorts of great Courtiers: *viz.* That Counſellors ſhould adviſe Kings, as if they thought them inveſted with the Prerogative of their originall, to wit, of the knowledge of hearts

hearts, and companions should live with young Princes, as if they thought they could not discover their hearts, but by their lives before them. This rule will produce sincerity in the former, and exemplarity in the latter, which are the two things whereby Kings who are in age of Government, and Princes who are in years of Discipline, are the most advantaged; and so may be said to be these, the mediate conveyances, by which God gives *judgement to the King, and righteousnesse to the Kings sonne.* *Psal.* 1.71.

To conclude, let Princes and Courtiers of all degrees consider themselves as ministers of the King in the *Gospel*, who is gone into a farre countrey, and as being all to account by the severall proportions of their talents, wherewith they are trusted. For they who are set over many cities, here, are by the good account of their Governments, to be preferr'd to the command of many greater in their Masters Kingdome: so that this is the most proper Motto they can set upon all their coates, which are blazon'd with so many shining, and glorious colours of the fruitions of the world, *To whom most is given, of them most shall be required.* *Luke* 19.

The tenth Treatiſe.

How a good Conſcience, and a good Courtier are conſortable.

In ſeven ſections.

§. I.

The temptations of Courts acknowledged great, but not inſuperable.

TO this Map which I have preſented the Court of her owne ſtate, it will be expedient to adde ſome lines, by which, as by a kinde of ſcale of miles, Courtiers may take their meaſures, and learne the diſtances betweene their dominion, and the ſtate of perfect Chriſtianity, and by that meanes have ſome direction in their way, to the next adjacent Kingdome, of which I have ſhewed their region, to be a very pregnant type, for *I have ſaid you are Gods*, maketh their habitations a moſt ſpeciall figure of Heaven.

Whereupon I conceive this adviſe in the firſt place, to be very pertinent, towards the ſeaſoning our minde with a grave and reverend tincture of the nature of Courts, to conſider them as a figure of the celeſtiall manſions, in thoſe reſpects I have exhibited, becauſe this firſt ſtamp being impreſt on our mindes, may give us a ſober and modeſt image of our conditions in Courts, which may perſwade us, that we are not placed there by God, as officers to our fortunes, which terminate in this world, but rather as Miniſters, in that order upon earth; by which God doth figure out to us the conſtitution of the ſtate of his owne Majeſty: whereby we may reſolve that our places

places are but paſſages up to that preferment of Saint *Paul*, whereunto we may aſpire, *The ſitting in heavenly places together in Chriſt Jeſus.* *Epheſ.* 2. 6.

This animadverſion then is very important for all Courtiers to eſteeme themſelves, called to a laborious vocation, and not reſting in a licenced vacancy from labour: for though they doe not eate their bread in the ſweat of their browes, they doe it in the ſweat of their braine, and ſo the digeſtion is more difficult, then in the other caſe: and upon this ground, we ſee likely that the body of this ſociety, is more unhealthy then any other, becauſe the fulneſſe of bread choakes that heat, which ſhould concoct it; and their ſpirituall bread which ſhould alter and convert the other into good nouriſhment, is made of that grain in the parable, which groweth among ſo many of thoſe thornes, as doe at the beſt, make the gathering of it, ſharp and uneaſie; for *The ſolicitude of this world, and the falacy of riches*, doe prick and draw ſome blood, of all ſuch as reap this bread amongſt them: By reaſon there are alwayes ſome diverſions and diſtractions in a Courtiers life, which catch and hold their affections in ſome manner to temporalities; inſomuch, as there is ever ſome paine and ſmart in our paſſing through thoſe bryers. *Matth.* 13.

But many of thoſe Weedes which Courts are over-runne with, are ſlight levities, and vanities, that have but ſuch ſtings as nettles in them, which when they are held and handled roughly, ſting leſſe, then when they are fingered tenderly: for there are diverſe fond affectations, which I need not inſtance, whereof, taking reſolutely in hand the reformation, we finde leſſe pain in diſcharging them, then we did apprehend, while we were but as it were chiding them, to fright them, rather then to put them away. I may hope to be beleeved in this, having good warrant to ſay with the *Wiſeman, I have ſeen many things wandring to and fro, and very many faſhions of words, and ſometimes I have beene in danger of death for theſe things, and I was delivered by the Grace of God.* *Eccluſ.* 34. 13

I may therefore ſet this bill upon the Court gates, *Sonne,*

Ecclus. 2. 1. *comming to the ſervice of theſe gods upon earth, ſtand in feare, and prepare thy heart for tempation*; for we may well uſe the phraſe of the *Pſalmiſt*, *It raines ſnares in this region*; by reaſon of the fatneſſe of this ſoile, which affords more earthly vapors then other places, which the Prince of the aire drawes up out of it, and from thence formes ſhoures of temptations, to power downe upon it, to ſet forward his fruits; namely, *the luſt of the eye, and the pride of life*, which thrive moſt kindly in this rich earth; this renders the ſcituation dangerous, but not certainly infectious, for as the *Wiſeman* telleth us, *The Creatures of God are become ſnares, but to the feet of the unwiſe*; wherefore he directs us how to eſcape this capture, by entring into other bonds of pre-ingagement to wiſdome, *Putting our feet into her fetters, and our neck into her chaine*; Theſe fetters are of too ſolid a ſubſtance to be catched, and intangled in the ſlight brittle ſnares of Courts, the chaines of wiſdome are made linkes of Gold, which cannot hang in cobwebs.

Sap. 14.

Ecclus. 6. 25.

The levities and nugacities of the world, to thoſe who look on them, only with the pur-blind eye of ſenſe, may prove clouds, and even ſo thick ones, as their ſight cannot transpierce them, that is, looke beyond ſuch vanities, when thoſe that ſee clearly with the eye of reaſon, diſcerne ſuch ſlight traverſes to be but like cobwebs, that do not eclipſe to them the light of Heaven: it is not the matter of temptations in Courts, which worketh like celeſtiall bodies upon terreſtriall, by a predominant impreſſion, but it is the diſpoſition of the patients, which rendereth the matter ſo malignant; for all the vanities of Courts in a confeſſion of their owne impotency, to force our affections, doe ſoothe and flatter our ſenſes firſt, and corrupt them, towards the poſſeſſion of our mindes.

Whereupon, as *Moſes* ſaid to the children of *Iſrael*, I may ſay to thoſe who are called into this land of milke and honey, *If thou ſhalt ſay in thine heart, theſe inhabitants of the place are more then I, and how can I prevaile againſt them? thou ſhalt not be afraid of them, but remember what the Lord can do*, how many hath he carryed with a mighty hand through all theſe confederations

Deut. 7. 17.

federations of snares in Courts; sundry examples of such holy victories attest to us, this word of the *Apostle*, *The Lord knowes how to deliver the godly out of temptations.* 2 Pet. 2. 9.

It is related in the life of Saint *Anthony* the holy *Hermite*, how in a vision he saw the world all hung over with nets, and the very aire over-spead with them, so that in great commiseration of their estates, who lived in it, he asked God how it was possible to escape in our passage, and make way up to Heaven? and he was answered, there was no way left, which was, to creep under them, for they were not so fastned below to the earth, but they yeelded and gave way to that posture of humility. And since our Head *Christ Jesus* did vouchsafe to be figured to us, under the notion of *a worm, & no man*, this lowly posture of creeping through this world, could not mis-become his members.

Therefore to such as have their mindes laid even and levelled by this line of humility, I may say (while they are creeping under these snares) with the *Prophet*, *Feare not thou worme Jacob, I will help thee saith the Lord, thou shalt thresh the mountaines, and make the hils as chaffe, thou shalt fan them, and the winde shall carry them away*; all the mountaines of greatnesse, and power, and the hiles of plenty and pleasure shall appeare to the eyes of an humble soule, broken and crumbled into that dust which they consist of, and their resolutions shall be able to blow them off from their affections, like chaffe, assisted by the winde of the holy Spirit, which blowes alwayes so strongly in such soules; as the levities of this world that flie about them, cannot cleave and hang upon them. And we must settle this principle, that humility is not seated in locall depression and obscurity, but in mentall purity and illumination; and so conclude the scitation of Courts is not in that torrid zone of pride; which some imagine to be uninhabitable for humility. *Esay* 41. 14.

§. II.

Reall humility recommended, discerned from Court-ship, and proved consonant to the state of Courtiers.

THis admitted, the best prescription can be given a Courtier against all his infirmities, is pious and discreet humility; and this is so farre from being alledged by themselves, incompetent with their vocation, as almost every one pretends the being furnished with it, as a requisite qualification, though indeed most commonly, it is so hollow, as even the best noise it makes, speakes the emptinesse of it, as being but a tinkling cymball of ceremony and complement. There is a slight glittering stuffe, which commonly Courts are hung with, which passeth there for humility, and is truly but the tinsell of civility and courtship, through which, one may often see the walls to consist of pride and selfe-love: Wherefore they, who desire the reall benefit of this virtue, must discerne between this superficiall colouring, and the true being of humility, and endeavour an acquiring the habit thereof in their minde, not study the fashion of it only in their exteriour commerce.

Me thinkes one may properly argue with Courtiers, as S. *Paul* did with the *Hebrewes*, by representing to them, how all the externall Ceremonies wherein they were so Religious, were types and figures of that reality which he proposed to them, and so their customes and observances might well dispose them, sooner then the undisciplined heathen, to acknowledge that bodie, whose shadow was so familiar to them: In like manner, may not I say to Courtiers, that all the civilities, Ceremonies, and mutuall submissions, whereof they are so studious, are

Ep. Heb.

are figures of that ſubſtantiall humility which I recommend to them; from whence I may argue that their habituall practices in theſe exteriour repreſentations of that virtue, ſhould advance their mindes, more then other leſſe civilized converſations, towards the acquiring of that reall humbleneſſe of ſpirit, I recommend to their intentions.

Thoſe of whom it is commonly ſaid as Saint *Paul* ſaid of the *Phariſees*, that they are of the beſt ſect of their Religion, *viz.* they who are accompted the moſt accompliſhed in all urbanity and Courtſhip, and are the moſt exquiſite in all civill poliſhments, in the purifications of their apparell and tables, and all other ſorts of humane neatneſſe and curioſity, they I ſay, muſt remember not to reſt ſo much on theſe *traditions of men*, as to forget the graver *and weightier parts of the Law* of Chriſtianity, which is purity of heart, and poverty of ſpirit, two of our King *Chriſt Jeſus* his qualifications, for the Courtiers of heaven required in the order of his beatitudes inſtituted in the Goſpell. *Matth. 5.*

As for the other exteriour poliſhments and decencies, which are pertinent to their condition, I may ſay with our Saviour in the like caſe, *theſe things may be done, but the other not omitted*, for civility and ſincerity, proprety and purity, honour and humility, may be fellow Courtiers, and all of one party. So that I may ſay to theſe of the beſt ſort, *Therefore ô men you are inexcuſable, for you condemne your ſelves*, by theſe exteriour profeſſions of thoſe virtues, if you have not the interiour ſignature and impreſſion of them, in ſo much, as the immundicities of *Tyre* and *Sidon* ſhall be more tollerable, *viz.* the ruder formes of life where humility and purity is not ſo much repreſented to them, ſhall not be ſo much charged with their defects in them, as this *Capernaum* where theſe virtues ſeeme preached every day, and wonders done in this Doctrine of ceremoniall purity, which is a figure of a reall immaculateneſſe of minde. *Rom. 2.*

But I muſt ſpeak yet plainer, and declare that this humility I propoſe to Courtiers for their commerce with one another, is

Humility described.

is farre different from that currant species of a verball imagery of this vertue which I have decryed, for it is an internall habit, or disposition of humblenes impressed upon our spirits by the signature and character of truth, made by a lively exhibiting to our minds the intrinsique value of all specious temporalities, by which perception we are disposed to dis-value really this world, and our selves in the first place; as knowing best our interior unworthinesse: and this sincere root of Humility, beares our severall engagements, proportionated respectively: First to the greatnesse of God, then to the meannesse of our selves, and next, to our nearnesse, and relation to our Brother. And as these three divisions contain the totall summe of Christianity, so is there no better Accountant to make up a just estimate of these divisions, then Humility; whereof they who are solidly possessed, shall not be confounded in the diverse fractions, and partitions of estimates either of things, or persons, which their condition requires them to make, in the true account of this world; for they can easily by this Rule of Three, wherein Humility is perfect, divide all their respects to each of those duties, and so give God, Themselves, and their Brother respectively, their just estimations.

Nor can it be answered that this degree of exactnes seemeth opposed, by the offices of this Vocation; for this cleare-sighted Humility is so farre from being incompetent with the condition of Courtiers, as if many circumstances be fairely weighed, their profession may appeare more advantaged then any, towards this endowment; since likely they are the sharpest, and most discerning Spirits, which apply themselves to this active course of life; and surely this dis-abusing the object, is the most fairely, and most familiarly exposed in Courts; *viz.* The fickleness and infidelity of all temporall advantages; since what the world calls Fortune, goes in other places more modestly attired, and so may easily be mistaken; whereas in Courts, presuming on her beauty, like a professed Curtizan she unveiles her selfe, confident of corrupting even those to whom she proclaims her disloyaltie, by continual shows & triumphs of inconstancy.

Many

Many private and ſetled ſtates of Life, do take this knowledge of the inſtability of humane goods, but by heare-ſay, living themſelves in a calme dead water, where they feele little motion of variety; but Courtiers who are in this Ocean of Fortune, feele continually her tides, and very frequently her ſtormes; inſomuch as they living in a perpetuall fluctuation of temporalities, may be ſaid to walke *Per ſpeciem*, in the ſight of the true nature of all mundanities, and to ſee the variety of Fortune face to face, while low obſcurer lives; looke upon her perfidiouſneſſe but through a glaſſe, and darkely in reports of the various turbulencies and confuſions of Courts.

The heights of Courts may in this regard be ſaid to be the beſt ſcituations for proſpect, and farre ſight upon the truth of the worlds conſtitution, and ſo courtiers to be better placed then lower eſtates, in order to their being undeceived, in the ſpecious fallacies of the world, by as much as experience is more operative upon our nature then ſpeculation.

And methinks we may account it a ſpeciall proviſion of God, that where our affections are in moſt danger to be ſeduced, by the alluring invitation of temporalities, that there our reaſon ſhould be moſt powerfully diſſwaded from ſuch adherencies, by the cleareſt evidences of the infidelity of ſuch confidences; for here Fortune beares her own name in her forehead, which is viſible together with her ſmiles, and the continuall objects of riſe and ruine, the frequent viciſſitudes of braving and bleeding conditions; ſhow Fortune in Courts (even but to indifferent good eyes) not as the *Sirens* of the *Poets*, the beauty and graciouſneſſe of her only above water, but expoſe her, juſt like to the *Locuſts* of the *Revelation*; for although on her head *there ſeemes to be crownes of gold, and her haire like the haire of Women, yet her teeth appeare as the teeth of Lyons, and her ſting like that of Scorpions*; ſo that the deterrings and diſabuſes appeare together with the delectations. *Apoca. 9. 7.*

I may therefore conclude, that Courtiers by their living in this demonſtration of the truth and nature of all mundanities, are advantaged above others, towards the acquiſition of Hu-

mility, which is, a naturall resultancy, from a true apprehending the meanness, and vility of all things so unfaithfull & transitory: For as all Pride riseth from the beliefe of some propriety which we rely on, so the perswasion of the insecurity of our possessions, must needs abate our esteem of them, and consequently dispose us to a modest and humble account of our selves, and our conditions.

I will therefore confidently commend Humility to Courtiers for their guide, through all the snares of their way, in the tearmes of *Solomon*; *She shall lead you by the paths of equity, which when you are in your steps shall not be straitned, and when you run you shall not stumble*; for you shall neither faint in the restines of your Fortune, nor fall in the full speed of it; Humility doth not decline the course of Honour, and Dignity, but only casts reines upon our sensitive appetite, and holds that from running away with our Reason, in the course. Nay, Magnificence and Humility are consortable in the same heart, wherein the habit of this vertue may consist with acts of the other, since this disposition dislodgeth no vertue, and secureth all: For the posture of prostration in which Humility conducts our minds, may be said to carry as it were a Trench before them, casting up the earth it selfe for their defence, against all the fiery engines of the Prince of this World, in regard the Penetration and inspection which sincere Humility makes into the bowels of our own earthinesse and mortality, casts up our misery, and despicablenes before us, as a brest-worke of our own earth, to defend our hearts against vain-glory or presumption, by which any Fortune never so eminent can endanger us.

Pro. 4. 11.

For indeed, they who have this Parapet, as I may say, before their minds, of *Dust thou art, and to Dust thou shalt returne*, may be said to be fortified in the nakednes and discovery of themselves: Such is the ingeniousnes of Humility, as it can raise defences for us, out of our wants and destitutions; nay it may be said to draw in them a Line of communication, between heaven and earth, joyning the knowledge of our own nullity, and the apprehension of the immensity of God, which view may keep

us

us alwayes little in our own eyes, though we have never ſo many falſe reflexes from the eyes of others.

---

§. III.

The vitiouſneſſe of Flattery diſplayed, with an allowance of decent civilities in exchanges of Courtſhip.

HAving propoſed to Courtiers, for their chiefe ſecurity, ſolid Humility, diſcerned from ſuperficiall civility, I muſt deſire them to be very ſincere in the examination of this vertue; for humanity and courteſie externall, do often ſo well counterfeit the ſtamp of it, as it had need be touched at ſome occaſion of ſuffering, to find the falſity of the metall: and for the greater ſafety of this vertue, it were to be deſired, we could baniſh and eliminate out of the verge, one of the beſt Waiters at Court, though of the worſt ſervants in it, namely, *Flattery*, which is alwayes an enemy to Humility, though it ſeeme often neare allyed unto it, by ſubmiſſive appearances: For we know, the firſt progenitor of Pride, was alſo the primary father of Lyes, from which all Flattery deſcends in a collaterall Line. Hence it is, that there is alwayes ſome of the bloud of Pride, in all adulation, though it go cloathed in never ſo ſervile an habit of ſubmiſſion.

And that we may ſee how naturally Flattery iſſueth out of Pride, wee may conſider into what a baſe and inferiour poſture *Lucifer* contrived himſelfe, when he caſt the firſt ſeeds of Flattery into our earth; did he not lye proſtrate at thoſe feet he was undermining; while he was flattering them with their capacity of treading on him, and becomming like Gods? And this ſeeming ſubjection, was it not deſigned by the ſublimeſt part of his Pride, which meant to captivate and ſubject the minds he wrought upon in this poſture?

In like manner, all the servile formes of complacency, and deference to others, which Flattery casts it selfe into, in the magnifying their worth and excellency, hath this serpentine insinuation in it; to wit, the hoping to infuse the easilyer the Flatterers sense into them; which project in the complyers must needs rise from a beliefe of their own minds, being so superior to those they are applyed to worke upon, as they can impose upon them the beliefe of all their suggestions, and so subdue their spirits; which thought is the very soule of Pride, to conclude our minds to have such a transcendency over others; for no body flatters another, but in beliefe of being credited: So that all Flattery being anatomized will be found to live by the heart of Pride, which is indeed the first living part of Sicophantry, in what body soever of humble verisimilitudes it seemes to move. And upon this ground we may say, that a meane Parasite is a prouder thing, then the most magnifyed Prince he humoureth; in as much as the presumption on the excellence of mind, as it is more spirituall, is nearer the originall of Pride.

King James. And as it was excellently said of a wise King, *That witchcraft is the height of Idolatry*, because though it exhibits no exterior offices of Worship, but rather disclaimes them; yet is it the highest mentall veneration of the seducing spirit, and so the truest idolatry: In like manner it may be said, that Flattery is the supremacy of Pride, becausse though there be no externall profession of selfe-love in it, but rather of an alienation from it, yet it is a continuall exercise of the supreamest arrogancy, which is the Flatterers valuation of his own abilities.

Whereupon it seemes that a *Philosopher* being asked *what was the most noxious beast to humane nature?* answered, *of wild beasts a Tyrant, and of tame ones a Parasite*; and we may adde, that the tame ones seeme the worst of the two, for the wild ones take the greatest part of their ferocity, by coupling with them; since *this commixion is the generation of all tyrannie, wild power enjoying servile praise*: Humane nature could not fall in love with the exorbitancy of wickednesse, if she saw it naked, and beheld

beheld the bare deformity of that object; therefore to make this conjunction, there muſt intercede the art of flattery, to colour the baſenes and inhumanity of outrageous miſchiefe, with ſome faire varniſh of decency; as either with the right of greatneſſe, or the liberties of nature, or many other ſuch ſhadowes, by which Sycophants keepe Tyrants minds the fiercer, by holding them in this darkenes, chained up by the magnifying and applauſe of their appetencies: ſo that this may be truly ſaid, in the tearmes of the *Pſalmiſt*, to be *the peſtilence that walketh in the darke*, which the light of truth would eaſily aſſwage, ſomewhat, even in the greateſt rage of corrupted nature. *Pſal. 90. 6.*

We may therefore fitly ſay, that Flattery is the oyle of the ſinner, wherewith Tyrants are annointed by theſe Miniſters of their paſſions; and we know King *David* ſaith this ſhould not be the unction falling on the head of Princes: For this reaſon we cannot too ſtrongly brand the forehead of theſe Court *Charlatans*, ſince there is ſo much known art, to take out the markes of the character of a Paraſite, and to continue ſtill in the practiſe of this myſtery of iniquity. *Flattery deſcribed.*

I confeſſe therefore it is hardly to be hoped, that this ſentence of expulſion of Flattery out of Courts, can be ſtrictly executed; for when it is preſſed and ſtraitned by theſe reproaches, then like the *Poets Proteus*, it varyes ſhapes, and appeares preſently covered with another forme, either in that of duty to ſuperiors, or civility to equals, or due commendation of merit, and will never anſwer to this indictment of Flattery: And indeed theſe formes, which ſhe ſhifts herſelfe eaſily into, are the legitimate iſſues of morality, by which all the fit alliances are made in civill ſociety; the two firſt bearing order and diſtinction beween Perſons, and the laſt producing fertility in vertue.

Wherefore we cannot impeach this commerce of cuſtomary civility and complements, for there is a diſcipline belonging to the practicall part of morality, which is referred to the diſcretion of the Miniſters of it, (which Courtiers may be moſt properly termed) and the rites and ceremonies of mutuall ci-

vilities, are ornaments requiſite to raiſe reſpect, and forme order in all the exerciſes of morality; therefore as it is not poſſible to ſet and regulate in ſuch ſort thoſe voluntary deſcants of complement, as to put them into ſuch meaſured notes, as they muſt preciſely runne in, to keepe them from ſtraying into Flattery, I will only ſet Courtiers this leſſon of the Apoſtle, which may keepe ſome time and meaſure in the conſort of their vocall civilities, *You are called unto liberty, only uſe not this liberty for an occaſion to the fleſh, but by love to ſerve one another*; and by this order, thoſe finer threads of Court civilities, may make as ſtrong a band of charity, as rough and groſſer materials.

Gal. 5. 13.

---

§. IIII.

The uſe of ſober prayſes, treated, and reciprocall civilities regulated.

I Do not in this ſharpe inſectation of ſordid Flattery, mean to aſperſe the good name of praiſes and commendations, for I muſt allow them to be convenient breſts, to nurſe young and tender diſpoſitions to vertue; and the good inclinations of Princes and great perſons, may like their other iſſues be allowed more tender and dainty breeding then ordinary, and yet be nouriſhed with ſincere and healthfull aliments; for applauſe and eſtimation of all their young vertuous actions, and proffers, may be ſo tempered, as they may conduce to the thriving and growth of their minds, without any ſwelling or elation.

Methinks praiſe may in ſome caſes be fitly applyed to our minds, as Corall is to the mouthes of children, when they are breeding teeth, which is given them to nibble and champ upon, to eaſe and ſatisfy that little itch they have in their gums, in that ſeaſon, and to ſupple them ſo much as to bring their teeth out with the more eaſe: In this order praiſe may be aptly given

given to young tender inclinations to vertue, for there is in our minds, in that ſtate, a ſpirituall itch which is eaſed and refreſhed, while they are champing, and ſucking upon applauſe, which doth alſo ſoften and open our imagination, and ſo leſſen the pain of our perverſe and froward nature, when the hardnes and ſharpenes of vertuous practiſes, which are ſpirituall teeth, do firſt breake the fleſh, which is alwaies done with ſome ſmart, when the tendernes of our ſenſes is pierced and broken through, firſt, by the ſharpnes of the ſpirit of vertue; & by degrees, when our minds have thus put out theſe kinds of teeth more commodiouſly by theſe cheriſhing contributions, which help at firſt our weake nature, they advance to ſuch a ſtate of ſtrength, as to be able to feed on the ſolid meat of vertue, which is the diſcharge of our duty to God and man, irreſpectively to humane praiſe, and by theſe ſteps we come to be wean'd from the emulſions of ſenſible applauſe, which is the firſt milke our imaginations are foſtered with, and gives them a ſweet reliſh of vertue.

Since then we find by experience how praiſe and eſtimation conduce much to the ſweetning of the aſperity of vertue in young taſts, I do not diſcredit the miniſtring of ſober and modeſt praiſes, to the good diſpoſitions of great and eminent perſons, whoſe minds are too commonly at Court in this tender ſtate of growth and proficiency; and I confeſſe it is not practicable, to frame rules for the diſcernment, between due praiſes, and flatteries, in all occurrences in the worlds commerces.

Wherefore the ingenuity of every particular, muſt be every ones director in this point; but the beſt generall advice I can conceive, is, for thoſe who are paſſive in commendations, to weigh the worthineſſe of the hand that layes them on, in one of the Scales, againſt the beliefe, they put into the other, of their own deſerts; and ſtill to put in ſomewhat leſſe credit of their own praiſes, then the opinion of the praiſer layes in the ſcale; and thoſe who are active in this ſubject, when they praiſe any they love, and would perfume them with the good odour of vertue, muſt remember to give them leſſe of this ſweet oyle, then their own opinions and beliefs would caſt upon them; which

which is to say, that when we are praising our friends to their face, we should be carefull to praise them alwayes somewhat lesse then we love them; for likely that measure of our affections filled with praises, will runne over, if it be poured into that of our friends merit, and when we are upon the receipt of commendations from kind conferrers of them, we must be advised in taking somewhat lesse of them upon the account of our beliefe, then is offered us; for we may give alwayes a good allowance of discrediting, for the partiality of friendship, which cannot be exact in the weighing of her opinions.

The *Chimicks* say, that he who had found the art to fix *Mercury*, might easily transforme it into gold; so may I say, If there were meanes to limit this volatil matter of complement, and fluency of praises, within the termes of that precise good, which is beleeved of one another; this might convert all currant civility, into the gold of charity, and then the breath of reciprocall praises might mutually kindle vertue, raysing but little smoake of vanity.

But this rectitude of our lips is not to be hoped in this our state of crookednesse of hearts; for our words are cast off from their moulds; and since it was flattery that drew the mouth awry of that figure whereof we are all copies, our mouthes wil alwayes stand somewhat drawne aside from the straitnes of truth, towards the side of flattery, especially when we find the eares of great persons drawn awry into that posture.

Forasmuch then as we cannot pretend to rectify perfectly this shape of our distorted nature, we must be cautious to leane as little as we can to that side of our inclination to flattery: King *David* found this deflection, & indirectnes in our minds, when he proclaimed, that *verities are diminished from the sonnes of men, they speake vanity every one with his neighbour, with flattering lips, and a double heart*; since through our best watches over our lips, there will escape many excesses in the enterchanges of civilities; it is very requisite for the safety of their hearts, that Courtiers should not let their tongues runne loose in the ordinary excursions of complements, thinking such words

words weigh as little as the breath that carries them, for we know that even all thoſe nulls and ciphers, in our reckoning, are ſet upon account to us.

I wil therefore cloſe up this caution, with that terrible animadverſion of the Goſpell, *By thy words thou ſhalt be juſtifyed, and by thy words condemned*; which words, if they would frequently put into their mouthes, they would find them a bit, which will not at all preſſe upon their tongues, ſo farre as to curbe them from any becomming freedome, but hold them as it were from being caſt out of their mouthes, in many undecent motions of looſe libertyes, wherein the unbridled cuſtome of the world doth never curbe them. *Mat.* 4.

---

§. V.

The advantages of the vocation of a Courtier, *ballanced with ſome prejudices, in point of piety.*

THus have I with my beſt skill ſet the Courtiers Compaſſe, by which he may ſteere a good courſe, through the deepeſt of his temptations; and the *Wiſe man* ſeems to qualify me for this office, ſaying, *They who ſaile the Sea, report the perils of it*; ſo that in my judgement, there may be a convenient ſafety in this courſe, when it is ſteered by ſincere humility; for truely humility is like the Marriners needle, but a little motion, yet requiſite for the uſe of all the Sailes of moral vertues, in the courſe of a Chriſtian; and I have ſet as good markes as I can upon thoſe bankes, and ſands of flattery and adulation, which lye covered over with the ſhallownes of civility, and complement, upon which if our affections do ſtick, they will batter, and by degrees open our hearts, and ſo caſt them away quickly upon all vanities and preſumptions; and indeed, theſe ſands are more dangerous, then apparent and

emergent rockes of riches, and ambition, which give more warning of their dangers.

Nor do the many wrecks that are made in Courts, justly discredit the profession of this traffique, for temporall commodities; I have already in this expresse argument, voted the pursuance of all worldly honours, respectively to severall conditions, very competent with piety and devotion; though indeed it must be remembred, that such estates in the world require much more vigilancy, and attendance, then others of a more simple constitution, as engines of various motions may be kept in order with proportionate appliance of labours, as well as a single wheele; for regularity is as sociable with magnitude, as with mediocrity, if there be proportionate art and labour to concert them; and greatnes is as consortable with goodnes, as simplicity of life, where there is a commensurate applyance of the mind, to the obtaining of an answerable measure of grace.

Iob 26. *He who suspends the world upon the weight thereof, and measureth the waters in his span*, keeps the Sea in bounds as easily, as the smallest Brooks in their own beds: Every condition hath a size of grace suited to it; as the *Apostle* saith, *Every one hath his proper gift*; and proportionate duties are annexed to every severall condition: God is so just, that he chargeth the greatest possessions of temporalities, with the greatest taxes of difficulties in spirituall payments; but no condition is scanted in a capacity of such performances as Gods precepts charge upon it: And so we see how all conditions have presented to us Saints, which humane reason weighing all circumstances, cannot ranke in order of precedency in the Church: How many Kings and Courtiers doth the Church reverence, as now placed in those heavenly mansions, where she cannot discerne in what degree (as severall Starres) they differ in brightnesse? So equall hath the lustre of their lives been, with that of any other vocation, as they dazle us in any such distinguishment of their merits, we know how the good seed of the Gospell tooke roote as early in the house of *Cesar*, as in any part of *Rome*; and Saint *Paul*.

Cor.

Paul ſets an emphaticall note on thoſe Saints, in preference before the reſt. Did not S. *Sebaſtian* in the head of the Emperour *Diocleſians* Guard (which was one of the greateſt elevations on earth) appeare in the ſame eminence of zeale among the Primitive Chriſtians? And did not Saint *Maurice* in the head of the Emperours Army, erect ſuch a trophie for Chriſtianity, as all Times triumph in? for in defiance of thoſe Spirits which called themſelves a Legiou, he flouriſhed the Colours of *Chriſt Jeſus*, dyed in the bloud of a whole Legion of Martyrs; which bleſſed legion of Spirits did ſo poſſeſſe the Chriſtians of thoſe times, by their examples, that many gave ſupernaturall teſtimonies of this holy poſſeſſion. *Phil.*4. 22. *Mar.*5.

And may it not be remarked for the honour of Courts, that while Chriſtianity was but ſhed and ſprinkled here and there, in the lower parts of the *Roman Empire*, it was carryed but in the hands of *Chriſts Commiſsioners*: but when *Chriſt* was pleaſed to appeare at Court, he marked his lodging with his own ſignet, the glorious Croſſe; firſt in the ayre, viſible to the Emperour *Conſtantine*, and to the whole Court, and after, the ſame night appeared himſelfe to the Emperour, adviſing him how to manifeſt his glory, which untill then, he was content ſhould not break out of the clouds of contempt & perſecution, that overcaſt it. And thus Chriſt made his remove preſently from the Grots and Cavernes of the fields, up to the imperial palace of *Rome*, where he ſet up his Croſſe triumphant over that Crown, which til then, went as near burying of it, as the keeping it long under ground, for the Caverns of the fields were before that time, both the Tombes and Pallaces of the Chriſtians. *Euſeb. vit. Conſtant.*

And it may be noted, that when Chriſtianity deſcended from this heigth of the Court, upon the lower parts of the Empire, it ſpread it ſelfe faſter in a few yeares, then it had done in the three hundred, before it came up to the Court, for till then, the waters of Life were caſt upward, and forced againſt the riſings of ſenſe, humane power, and naturall reaſon, by the ſupreame force of Miracles, and ſo were ſpread no further, then they carried them by continuall renewed ſupplies of miraculous o-

perations; but now after there broke out this Spring of Living water, on the tops of the mountaines of the Empire, it ranne down more naturally, and plentifully upon the subjacent parts, and fructifyed the earth faster, and more universally.

In our corrupted nature, what is the common effect of materiall, holds also in spirituall weight falling on our mindes, for the higher reason falls from the elevation of authority, and example, the more impression and penetration it makes upon them: wherefore Christian Religion, when it fell from the supreamest point of humane power, the Imperiall Court made much more sensible markes upon the world, then it had done before. And as this operative efficacy, may endeare to Courtiers their vocations, so must it needs presse so much the more upon them the evidence of their vertues.

Thus I have showed how the Court may say, in honour of her conversion, that *Christ in diverse manners spoke to the other parts of the world* by his Messengers, but unto us he spake himselfe, when he came first to Court in publicke, for before *Constantines* time was there but as we say in *incognito*, but then he appeared in his own place, over the head of Kings, and presently dislodged the Prince of darkenes out of these roomes of State, whereas before he had but displayed him in his under Offices, while he did but deliver and free private possessions, but then in one act he seemed to dispossesse the whole Roman Empire, when he expelled him from the Court.

Heb. 4.

SEC.

§. VI.

Some notorious errors remarked, & what facility the breeding of Courtiers may bring towards an excellence in religious duties, proved by examples.

COurtiers (who may by theſe reflexions be apt to value their vocation) muſt be put in mind, that as they are more eminently then any, *made ſpectacles to the world, to Angels, and to men*, they have in that preheminence a proportionate charge upon them, of being more to the life the image of the celeſtiall man; in which figure, there is commonly at Court one remarkeable incongruity, which is, that the feet are more laboured, and better finiſhed then the head; for morall vertues hold but an analogy with theſe parts in the body of chriſtianity, ſince they are but as it were carriages for theologicall or divine vertue to reſt, and move upon. 1 *Cor.* 4.

The errour then which I reproach, is, that there are many who are very preciſe in acquiring, and preſerving their reputation in courage, prudence, and fidelity, and are as remiſſe and indifferent in their applications to charity, piety, and humility; which is methinks ſuch an incongruity in chriſtianity, as that of the *Phariſees* was in the Law, when they ſaid, *Whoſoever ſhall ſweare by the Temple, it is nothing, but he that ſweares by the Gold of the Temple, is a debtor*, making no account of that which was truly a ſacred obligation, and making a great ſcruple in what was nothing ſo obligatory. And do not thoſe who are ſo punctuall in their reputation, concerning all morall accompliſhments, and ſo unconcerned in the opinion of their chriſtian performances, ſeem to practiſe the ſame impertinency? For all morality is in relation to chriſtianity, but what the gold was to the Temple; ſince it is only ſanctifyed by being ſerviceable, and miniſteriall to Religion; wherefore they who pretend exactnes in all civill and ſociable honeſties, unleſſe it be in order to divine duties, and obligations, may be doubted to be more Diſciples of the *Phariſees*, then of JESUS, more affecters of the praiſes of men, then advocates for the part of vertue.

But

But this information againſt this Soleciſme in the ſtile of many Courtiers virtues, doth not diſcredit the vocation (though I need not fear much the taking away the good name of it in the world,) for this diſcipline in morality, and faſhion of punctuality in civill dutyes, (if the principle thereof be ſincere in the love of Moral virtue) may work, and accomodate the mind to a generall habit of ſincerity, which when it is referred to religious uſes, proves a facilitation towards fidelity and perſeverance in them; as *Saint Paul* his *Phariſaicall* ſtrictneſſe, and ſeverity was a great promotion of the true religious fervor of his *Apoſtleſhip*; So this naturall preparation in Courtiers in theſe points of courage, loyalty, and civility, raiſeth the flame of their devotion the higher, when thoſe ſo well diſpoſed materials are kindled by the *Prophets Seraphim*, or by the *Apoſtles fiery tongues*.

The pregnancy of many Courtiers in ſanctity, ingrafted upon the ſtock of naturall good parts, and acquired virtues, alloweth us to ſay as Saint *Auguſtine* ſaid of Saint *Cyprian* (who grew by nature in the higheſt part of the world, and was ſingularly endued with all humane literature before his converſion,) how well over-laid with the gold of *Egypt*, did *Cyprian* come out of it, with which he enriched *Jeruſalem*? And ſo the Church may truly acknowledge that many Courtiers have brought out with them much of this precious mettall of humane prudence and ſagacity, by which virtuous qualities and honeſtations they have been more happy then others in their applications to move the mindes of men, in whoſe tempers they had been ſo well verſed; this ingenious and verſatill habit of mind, (which they had acquired in the commerce of the world) hath made their ſpirituall practice upon the world, much more ſucceſſefull then that of others, whoſe ſepulative piety is leſſe accommodable with the humours of the patient; and certainly they owe much of theſe furtherances and inablements to the civill Diſcipline and Politique literature of Courts.

I ſtill conclude therefore in defence of the vocation of cour-

courtiers, while I reproach to them the perverſion of their advantagees in education, for ſince nature is the ground on which grace is planted, the temper of the ground conduceth much to the increaſe, may be expected; for without doubt the civill breeding of *Moſes* did much contribute to all his naturall excellencies, and the being the moſt reverend and reſpected perſon of the Court, did not at all elate his heart, the ſoftneſſe of his education was rather a good previous diſpoſition for the effect of the Supernaturall Agent, in point of the admirable meekneſſe of his Spirit; of whoſe Court life the records of the *Jewes* deliver unto us much more then the holy *Writ*. *Joſephus* reports to us how the comlineſſe of his perſon, and gratiouſneſſe of his meene and behaviour was ſuch, as all the Kingdome of *Egypt* was taken with admiration of them, and the opinion of his virtue was ſuch, as they repaired to him in a great extremity of an invaſion of the *Æthiopians*, for his conduct, in a preſſing diſtreſſe of their Armies; and how that by his prudence and Magnanimity they overcame their enemies; Inſomuch, as *Moſes* was honoured ſometime as a ſucceſſor of *Joſeph*, and no leſſe eryed up for a redeemer of *Egypt*; and there is no doubt but he was as ſincerely virtuous while he was the adopted heire of *Pharaoh*, as when he fell to be the ſonne in law to *Jethro*; ſo that the ſoftneſſe of his breeding, did not at all enervate the ſanctity of his mind. Therefore we may ſay, that the pallaces of *Egypt* will bear a *Moſes*, as well as the plaines of *Madian*.

The Prophet *Eſay* was nephew to a *King*, and bred as is ſuppoſed in the Court, with all the tenderneſſes which are affected, and allotted to the royall bloud of Princes, and his converſation was altogether in the Courts of diverſe Kings, where he ſhined in no leſſe flame then *Elias* in the Deſert. Thoſe words were as powerfull which cal'd back the ſunne upon the diall of the Court, as thoſe which cal'd down fire from heaven in mount *Carmel*.

And as diverſe Princes have changed their condition of repreſenting *Chriſt* in his Kingly office, for the Character of his

his Prieſtly function, relinquiſhing their houſes of power, to reſt in His houſe of prayer; So many, both Kings and courtiers of the moſt eminent, have in their own ſtations in the world ſhined out, as the *Apoſtle* ſaith, *Like bright lights to the world, in the middeſt of a perverſe generation*, and have deſerved Saint *Peters* teſtimony of *Lot*, of being *Righteous both in hearing and ſeeing*, notwithſtanding all the ſeducements propoſed to thoſe ſenſes. And certainly ſuch objects of virtue are more impreſſive upon our affections, then thoſe which may be greater in themſelves, but more diſtantiall from our eye; in ſuch a manner as we ſee that great branches of lights hanging very high caſt not ſo much light for the uſe of the room, as much leſſer proportions placed among the company; ſo thoſe elevated ſanctityes which are in the upper part of the Church in holy ſequeſtrations, do not communicate to the lower part of the world, ſo much exemplary virtue, as thoſe leſſe purified, but more familiar and more proportioned pieties in the lives of ſecular perſons, remarkable for ſincere holineſſe and devotion; ſuch lives converſant in the world, are like a perfumers ſhop, which gives ſome good ſcent to all the paſſengers through the ſtreet, though it may be there are not ſo choice and pretious odors in it, as in ſome places in the ſame ſtreet, which impart none of their ſweets abroad, becauſe they are intercepted by the incloſures of walls, which keep them from any acceſſe to the paſſengers; ſo privacie and recluſeneſſe may containe a more ſublime kind of ſanctity, yet not be in ſo communicative a poſition, as thoſe fragrant plants which grow abroad in the trafficable parts of the world.

2 *Pet.* 2. 8

SECT.

§. VII.

Compariſons between vocations diſavowed, and advices offered, in order to a due correſpondence with the grace of a Courtiers profeſſion.

BY what I have pleaded in this laſt argument, I do not pretend to prefer the porch of *Solomon* before the *Sanctuary*, I intend to keep the due diſtances in my meaſures between ſacred and ſecular vocations; each of them ſtand in their proper order, and conſtitute the grace and decency of the *Temple* which King *David* did love ſo much; For as the *Father* hath many manſions in his houſe, ſo the *Sonne* hath ſeverall offices in his, ſorted to thoſe diſtinctions; and the *holy Ghoſt* marſhals and ranks all thoſe diverſities of callings in ſuch ſort, as to frame an harmonious conſonancy between both Houſes, of the *Church militant* and *triumphant*, according to what the *Apoſtle* informeth us, that *There are diverſity of gifts, and differencies of adminiſtrations made by the ſame Spirit, who divideth to every one ſeverally as he will.* 1 *Cor.* 12.

Wherefore my purpoſe is not to meaſure or weigh the preferableneſſe of ſeverall vocations, but onely to ſet that of Courtiers rectified and ſtraight in the underſtanding of the world, to the end that not onely the conſiſtence of this calling with piety, may be evidenced againſt the popular traducement, but that alſo the advantages of this vocation being rightly ballanced with the prejudices, may confute courtiers themſelves in this error, of ſuppoſing they may diſcharge part of their infidelity to God, upon the infelicity of their vocation in order to Piety.

Every ſtate of life hath an aſſignment of grace commenſurate to the neceſſities of that calling; all things are diſpoſed

Sap. 11. 12. in *number, weight, and measure*, as the *Wise man* informeth us; so that although the temptations be more in number and weight, then in more retired and in glorious courses, yet the abilities and understandings of the persons are commonly stronger then in vulgar stations, whereby they are better inabled to apprehend their dangerous exposures, and accept them from the divine order, as a Rent charge of perill, laid upon the plenty of their temporall estates; by which discernment, they may convert even the species of their seducements into the treasure of patience and humility, deriving from the perilous part of their condition, conclusions against the worth of things never so glorious, being but transitory; since by these fruitions greater and eternall glory is so much endangered.

And by this reflexion, even all those fiery darts which fly about the Court, headed with the wilde fire of the Prince of darkness, (though they have a fabulous firname which the Poets have invented to disguise them, to wit, *the golden shafts of Cupid*, quite contrary to this their due ascription,) when they light upon this shield of faith, and expectance of eternall joy and glory, are easily extinguished: So that a good humble courtier marching as I have directed him in all his wayes, upon the foundation of humility, and poverty of spirit, may keep a safe course in all the highest storyes of fortune, and be no more scorched with pride or vanity, then with fire-works playing in the ayre; and though the Prince of that Region entertaineth all Courts much with such flashie shewes, (that is, with the glittering vanities, and resplendencies of the world,) yet to an humble and discerning soul, they will seem no more then squibs breaking into sparkling shivers of fire, which shine but for a moment, and die with the ill scent of those rags whereof they are composed.

Upon all these considerations, it seemeth to me to import all the successe of this course of life, the fixing in our mind this principle, that all humane life, especially the active part is constituted in a state of continuall malitancy, in which notion courtiers should account themselves as the chief officers of the

the field, and ſo remember that the condition of being in the head of the world, is like that of being in the head of troopes, ſince it coupleth alwayes danger equall to the degrees of honour. And upon this ſuppoſition, they ought to be induſtrious in providing extraordinary armour, in which point if they will be but as provident as they uſe to be for the defence of that life, they can but defer, and not truly defend or ſave, they are in a ſtate no way diſadvantaged for that Coronation, promiſed onely upon the condition of victory ; ſince to the greateſt vanquiſhers are propoſed the largeſt Crowns. Therefore they who are frighted like *Eliſha's* ſervant, with the incompaſſure of tempations, let them look upward with the *Pſalmiſt* to the mountaines, and they ſhall ſee the fiery Legions of the *holy Spirit* ſtanding for their defence, inſomuch as they may truly ſay, there are more with us then againſt us; for Saint *Iohn* gives them this aſſurance, He that is in you, is greater then he who is in the world. *Kin.* 4. 6.

By theſe defences I hope to ſilence the popular cry againſt Courts in *exeat aulâ qui vult eſſe Pius*, as if a good Chriſtian and a good courtier were not ſtars of the ſame hemiſphere, and ſo could not be ſeen together. For there are ſome natures, as *Seneca* ſaith, ſo ſhady, as to think every thing turbulent and ſtormy, that is but in broad day-light ; and we may fitly ſay of the eyes of ſuch minds, that they have not yet had the laſt touch of chriſtianity; for like the man in the *Goſpell*, who before *Chriſt* his laſt touch, ſaw men but obſcurely looking like trees, theſe minds may be ſaid to have a ſpirituall dimneſs upon them that doth not ſee clear, nor far enough into the grace of different conditions; this touch of *Pauls* hand when it ſeemes he was doing the ſame cure upon the *Corinthians*, may elucidate further this caſe unto them; thoſe who are not *Apoſtles*, nor *Prophets*, have their ranks allotted, and due proviſions of graces deſigned to their ſeverall ſtations. *Cor.* 12.

And likewiſe by theſe adviſes, I hope to rectifie that ſo different error in many minds, which claime the ſlipperineſſe of their ſtation, for a tolleration of many foule falls, aledg-

ing the fashion of the times and place carrieth them down the stream, pretending when the humour of the *Prince* or the *Grandees* leaneth and resteth it selfe upon them, that their going into the house of *Rimmon* is much extenuated, beleeving that those faults which custome and company impose upon them, are set but low upon their account: But the grace of a *Christian* teacheth him, not to be insnared by this subtill imposition of complacencies from the worlds Ministery, no more then *Christ* was by that nice question concerning paying of tribute to the *Court*; for christian religion discerns clearly between what is due to *Cesar* and to God, and so a Pious courtier may easily *give to Cesar what is Cesars, and to God what is Gods*; and that by an Anological instruction from this rule of *Christ*, allowing all that hath *Cesars* Image onely on it, offerable to *Cesar*, that is, all civill complacencies in things unprohibited by God, as the complying with all the innocent fashions of the court, and reserving all that hath Gods Image on it for God; that is, making an entire reference of all actions which concerne the soul, to the regulation made by Gods precepts, and the churches explanations. Thus a courtier may preserve himselfe from being at all moved or shaken in his judgement for *Christ* and Religion, by not apprehending whether he be accounted or no a friend to *Cesar*, to wit, whether he retain the courts opinion of being agreeable, or complaisant, or good company.

Ezek. 2. Gods lesson given to the Prophet *Ezekiel* upon this occasion, is very proper in such cases of temptation, *Sonne of man, though thou doest dwell among Scorpions; be not afraid of their words, nor dismayed at their lookes, though they be a rebellious house*; For those (who do sincerely stand upon their defence, lifting up their hands in the posture of the *Psalmist*, in all the volleys of Darts) shall never want that child to incompasse

Psal. 90. them, which he promiseth, *Thousands shall fall on both sides of him, but the danger shall come no nearer him, the Sunne shall not burne him by day, nor the Moon by night*: the Sun-shine of Fortune

tune ſhall not tanne or diſ-colour the faireſes and candor of his mind; nor the Night, or coldneſſe of his grace or credit, ſhall not damp or benumme the vigour of his ſpirit.

To conclude, let a Courtier at his entrance into this vocation, remember to read the Bill I have ſet upon the Court gates, at the beginning of this Argument, and before he go in let him ſay with *Moſes*, in a devout apprehenſion of his infirmity, *If thy preſence go not with me, let me not go up to this place*; and ſo, in all his advances into the roomes of State, (in any ſort of his preferment) let him remember that whereof all the Majeſty he ſeeth, is but a figure, and by this meanes he may eaſily keepe the originall preſence in his ſight; which object will prove a *light to his eye, and a lampe to his feet*, ſhewing him, according to the Apoſtles rule, *How to walke worthy of God, who hath called him into his Kingdome and glory.* *Exod.* 33. 15. *Theſ.* 2. 12.

The eleventh Treatiſe.

Of mediſance or detraction.

In two Sections.

§. I.

The true nature of the crime of Detraction, and the ſubtilty of it, in diſguiſing it ſelfe.

HAving entred you ſafely into the Court, and conducted you as I may ſay, through the roomes of State, and ſhewed their ordinary furniture of ſnares, as Ambition, Flattery, and Diſſimulation; it followes in order to paſſe into the withdrawing roomes and cabinets, which are commonly furniſhed with the fineſt and daintieſt ſtuffs, to wit, with

with more ſubtle and refined temptations; among which I conceive there is none more ſharpe and piquant, and conſequently leſſe controverted or reproved, then *Detraction*, and *Mediſance*: Wherefore it will not be amiſſe to worke a little, to file downe as much as we can, the point of it, by the inſtruments of Religion, which the Holy Spirit miniſtereth to us fitted for this purpoſe, by the hand of *Solomon*, *Remove from thee a froward mouth, and let detracting lips be farre from thee.*

Pro. 4. 24.

Mediſance defined.

But leſt this firſt ſevere aſpect, may ſeem to affront any innocent good humour, upon the Stage of converſation; tis fit to declare, that I only underſtand by Mediſance, all ſuch ſpeeches as may probably derogate from the fame and good repute of our neighbour; which though it be done in never ſo gracefull or facetious a manner, hath ſtill the deformity of ſin lying under the fineſt coverings, any fancy can caſt over it, and conſequently ought not to be admitted into good company, upon the recommendation of never ſo handſome cloathes.

The *Chimiques* ſay, that in all materiall bodies there is a *ſalt*, which is the moſt ſpirituall and active portion of them: which ſuggeſteth to me this conceipt, that in the immaterialities of our paſſions, there may be ſaid to be a kind of ſalt or ſpirit, which is the moſt ſubtill and ſharpe point of them; and upon this ſcore, I may ſay, that *Mediſance is the ſalt of envy*; as containing the moſt quick and piquant part of this paſſion; it agreeth likewiſe in this property with Salts and Spirits calcined, which do not ſenſibly diſcover the matter out of which they are extracted, being reduced into differing formes; neither doth Mediſance in many caſes manifeſt at all the quality from whence it is derived, being drawn into another appearance of jeſt and ingenioſity; and ſurely the nature of ſuch poyſonous plants, ought to be the moſt proclaimed, the taſte whereof is pleaſant, and the occurrence familiar among innocent herbs, of which kind is this ſpirit of detraction; which I may not unfitly compare to *Mercury* ſublimate, that taſteth like ſugar; wherefore the children of this Family ought the more cautiouſly be ad-

advertiſed of the malignity thereof, ſince the matter lyes ſo often in their way.

The Apoſtle Saint *James*, as Gods advocate, brings a hainous charge againſt this libertinage, which in the world doth pretend to paſſe, at the higheſt, for no more then a treſpaſſe, not a ſin; but thus he informeth againſt it; *Detract not from one another; he that detracteth from his brother, or he that judgeth his brother, detracteth from the Law, and judgeth the Law*; ſo that not onely the credit of man, but even the honour of God ſeemeth violated by theſe invaſions, ſince even the law of God is ſaid to be impleaded by ſuch aſperſions; God ſeemeth to have tender'd ſo much the good fame of man, as he hath joyned his own honour with it, as a convoy againſt the inſults of our vitious fancyes, that we might at leaſt reſpect Gods concernment in the violation of the fame of one another; detraction is thus proved to be one of the greateſt offenders in humane ſociety, yet the familiarity covereth ſo much the faultineſſe, as it ſuffereth the ſeldomeſt of any criminall, by reaſon of the many diſguiſes it can interchange: inſomuch as ſometimes religious juſtice that would not connive, knoweth not how to take notice of it, meeting it ſo ingeniouſly transformed, but for the moſt part it is not ſtrictly looked after. *Jam.* 4. 11.

The caſe of mediſance in courts, is like that of looſe women in the world that are very handſome, who do oftener gain and corrupt the officers of juſtice, then they are detected and indicted by them; for abuſes and deriſions of one another, paſſe for ſuch a kind of *Pecadillio* among the children of this age, as they conceive it the office of a Gentleman rather to reſcue and ſhelter it, when it is purſued by juſt reprehenſion, then to deliver it up as a criminall; but ſurely if we conſider whoſe law the *Apoſtle* telleth us is offended and impugned by theſe aſperities, we ſhall find the Method of *Jael* to be followed, rather then that of *Rahab*, with theſe emiſſaries of the Prince of this world, which are imployed by him to bring him back the fruits of our corrupted earth, which is very luxuriant in this miſtery of iniquity; inſomuch as we may ſay of this unhap-

unhappy facundity, that our earth needs no rain to fall upon it, that is, no externall provocation to fertilize it, there riseth a mist out of it selfe that watereth it, to wit, our innate perversity, which causeth this pregnancy of thorns and briars, that prick and scratch one another in a reciprocall and customary detraction, wherein we differ much from the opinion of the *holy Ghost*, for we conceive we gather the best figs from these thorns, and the best grapes from these brambles, that is, we raise the most pleasant points of our discourse, and the most chearful rejoycings of our hearts out of these pungencies and stingings of one another.

Of all the disguises mediſance puts on, that of mirth is the most common, and the most cunning; for there it appeareth in so naturall a habit, weareth the clothes of innocence and harmlesnesse so handsomely, and speaketh the language so well, as seldome any inquire whether it be a native of that state; but as strangers are easilier discovered by their accents then by the improperneſſe of their words; So mediſance retaineth most commonly some forreign accent, if it be well observed, that betrayeth it to be no native of the state of innocence; yet we are likely over-civill, in taking notice of this forreigner, and very familiarly use detraction, as we do strangers we would oblige, when we flatter their failings in our language by the warrant of civility, and take no notice of what we cannot chuse but perceive; This kind of court-ship is much used in our entertainment of all ingenious and well fashioned mordancy or detraction.

In this particular more then in any other, we commonly at Court observe the precept of *doing to others, as we would be done to our selves*; For we examine one anothers faults in this kind, rather as complices then judges, so generall is the concurrence towards the maintenance of this common interest of our fancyes entertainment: For alas, how few are there in Courts that are not either theevs or receivers in this stealth of one anothers good name? for those who have not tongues to commit the fact, have eares to entertaine it, and it may be truly

truly ſaid in this caſe, that if there were no ſuch receivers, there would be no ſuch theeves, ſince the good reception and welcome that witty mediſance finds, doth ſurely entertain the profeſſion; and alas how few reſolve with the *Pſalmiſt*, that this *oyle of ſinners ſhall not make fat their head*, but do rather uſe it to keep their faces ſmooth, and ſhining in ſmiles & gaye-tyes; little remembring what Saint *Paul* ſaith of whiſperers and detracters, that *not onely they that do ſuch things, are worthy of death, but they alſo that have pleaſure in thoſe that do them.* *Pſal.* 140. 1. *Rom.* 30. 32.

Ought we not to be the more vigilant in the diſcernment and diſcountenancing this licentiouſneſſe, when we conſider how hardly this offence can come to be ſentenced, ſince the committers of it are very often the onely poſſible Judges of the crime? ſo well is it diſſembled to the reſt of the company; which even when they do ſuſpect it is rendred very partial, by being interreſted in the pleaſure, and not conceiving themſelves concerned in the fault; wherefore every one muſt be his own ſincere overſeer and cenſor of the edition of his language on this Theame, ſince he is not likely to meet any other correction; All other licentiouſneſſe of ſpeech doth likely meet with ſome adverſe party in the company, and ſo cometh not off without being ſhot at with ſome reprehenſion, but pleaſant and ſharp mediſance, as if it were in contribution with all humours, paſſeth commonly freely in all converſations, without ſo much as the warning of an enemy.

Our own conſciences muſt therefore be the conductors of our fancyes, when they are licenſed to go out in partyes *a la petite guerre*, as the French cals it, to a kind of little warre in converſation; and the French have ſuted methinks this kind of liberty of ſpeech very aptly with a terme, calling it *faire la guerre*, as it were ſhirmiſhing of wits with one another: and I conceive that mediſance may be very properly matched in this particular, with the cuſtome that parties have in the courſes they make upon high-wayes, in their own quarters; for when they take from travellers in the tearms of civill asking,

becauſe the words are not violent, they maintaine the action to be lawfull; whereby many times when in effect they do rob, they perceive not their own theft; after ſuch a ſort mediſance or detraction while it uſeth the tearmes of *raillerie*, that is, quaint & handſome jeſting, although it take away what reputation it pleaſeth, yet the actors deceive themſelves in the crime by the civill and ſociable forme whereinto it is contrived.

The inſinuation therefore of this miſchievous quality into mirth, ought to be watched with the more attention, ſince the preception of it is often very difficult, & the prejudice alwaies very deſperate; for it worketh it ſelfe into converſation, (which is the beſt externall fruit our reaſon beareth) like a worm by a little orifice, but it tainteth and corrupteth more then the birds; which prey directly upon the skin of the fruit, that is, then more profeſſed indecencies and preſumptions, which are like birds eaſier ſeen and driven away, by an apparent gravity and ſobriety ſet up in our behaviour.

It importeth us very much to preſerve converſation (which ſeemeth the intellectuall aire, that our ſoules breath in and out) as pure and wholſome as we can, ſince though the infection of it, do not ſenſibly offend us at the inſtant, yet it worketh upon our minds by a more ſubtil infuſion of malignity, whereby it corrupts by degrees the habit and diſpoſition of our ſoules; wherefore the *Pſalmiſt* tells us, that *with the perverſe, we ſhall be perverted*; and how often do we find this ſurreptious contagion crept into our hearts, without much ſence of the introducement? of which caſe *Solomon* ſaith, *The words of the whiſperer are as it were ſimple, and the ſame come to the moſt inward parts of the belly*; let us therefore conſult a little how to obſtruct the paſſages of this ſo ſubtile inſinuation.

Pro. 26. 22.

SEC-

§. II.

Some Rules whereby to ſquare our diſcourſe, and an expedient offered towards the correction of Mediſance.

BY this reformation propoſed, I do not intend any defacing of the faire and pleaſant frontiſpiece of ſociable converſation, for I do not deſign the breaking down of all diſcourſe, that hath the image or aſpect of civill hoſtility, that is, all ingenious wraſtling and fencing of wits againſt one another; ſuch formes of ſpeech may be handſomely ſet, as ſpirituall Figures and carvings upon the ſtructure of converſation, which may innocently grace and imbelliſh the whole frame, there are many paſſages that have an evident character of harmleſſe mirth and jollity; which although they are piquant, yet are not eaſily pervertible to any diſparagement of our neighbour; ſo that our ſpeech may be with grace, and ſeaſoned with ſalt, as Saint *Paul* adviſeth us, wherefore in any ſuch recreative freedoms may well be admitted, with this caution given to the utterers, that they examine not only the candor of their owne thoughts, but likewiſe the compoſition of the perſons whom ſuch liberties may concerne, as alſo the humours of the company where they are vented, for I conceive, theſe three circumſtances ought to concur, for the licenſing ſuch exerciſes of our fancy; firſt, the ingenuous and harmleſſe intention of them that miniſter the mirth, next the probability of a right underſtanding by them who are the ſubject of it, and laſtly, the likelihood of an innocent apprehenſion of our jeſts in the company they are addreſſed unto, for their pleaſure and entertainment; and I conceive one may be very good company, reſtraining their wits within theſe three religious limitations, for while our words are tuned to the Key of charity, Men and Angels

What circumſtances are to be obſerved in jeſting.

may rejoyce together in the gayety of their aires; this was the tune which the *Pſalmiſt* ſet for himſelfe, and for us to ſtudy, having left it thus noted, *I will take heed to my wayes that I ſinne not with my tongue, I will keepe my mouth with a bridle.*

Pſal. 39.

Conſidering the humour of the world, and how faſhions are ſooner decryed, by the diſlike of ſuch perſons, as they are deſigned to fancy, then by the prohibitions or order of the ſtate, I conceive the beſt proportioned expedient, to the effect of repealing this licentious cuſtome of pillaging one anothers reputation, in theſe excurſions of jeſt and raillery, is to terrify the receivers of ſuch ſpoyles, which are thoſe, that take them off from the acting parties with applauſe and delectation; wherefore ſuch patrons muſt be advertiſed, that they know not how deare they pay for ſuch preyes, when they imagine they give nothing but a cheerefull countenance for them, ſince indeed they coſt them more innocence, then many of them would part with for them, if that price was directly ſet upon them: let them be admoniſhed then, that as the *Pſalmiſt* ſaith of the committers of ſuch facts, that *the poyſon of Aſpes is under their lips*, ſo that it may be properly ſaid of the receivers of ſuch thefts, in the tearmes of the Holy Spirit, *They ſuck the head of Aſpes, & the Vipers tongue ſhal kil them*: Since we are made by God as it were mutual Feoffees in truſt for one anothers good name, by this order, which declareth that *God hath given every one commandement concerning his neighbour*, being therein charged the preſervation of our brothers fame, to anſwer, *Am I my brothers keeper?* doth indeed ſavour ſomewhat of the guilt of the murder.

Eccleſiaſticus 17.

Let not then thoſe parties unto whoſe complacency ſuch licentiouſnes is addreſſed, ſuppoſe that they may innocently injoy ſuch ſpoyles, which they pretend not to beſpeake, but only to accept as a preſent from their familiars; for ſurely all perſons of alluring fortunes, or of other followed qualities, which are noted for entertainers and cheriſhers of Mediſance and bitterneſſe in converſation, do no better then ſet up a Shop declaredly to take off plundered goods; which com-

commodity offered to the violaters, cannot chuſe but paſſe for a contribution to the Fact; and the miſchiefe of this traffique is alwayes proportioned, by the eminency of the eſtate of the perſon that profeſſeth this commerce; for high encouragements do as it were preſſe theſe morall plunderers, which are ſuch licentious companies, that thoſe who raiſe them ſo eaſily, as they coſt them but their connivance, cannot caſhiere them again with their command, for very often as the *Wiſeman* ſaith, *The Charmers themſelves are ſtung* with the Serpents they play with, and then *who ſhall pity them, when they ſwell upon ſuch ſtingings?* *Eccleſiaſticus*

Let every one then make this good uſe of the reſpect and difference which is given to their perſons or conditions; the taking upon them to diſcredit this ſo pernitious faſhion of receiving (as juſtifyable Preſents from their obſervers) the defamation of their brother; for when this humour of Mediſance ſpringeth in the head of the company, it runnes fluently into the leſſe noble parts; but when it riſeth firſt but in the inferior and dependent perſons, it requireth a force of wit and ingenioſity to raiſe and diffuſe it upward, which capacity is not very familiar: wherefore I conceive the moſt powerful receipt againſt this miſchiefe to be the poſſeſſing the moſt eminent and reverenced perſons of Courts, with the irreligiouſneſſe of this authoriſed faſhion of Mediſance, cheriſhed under the diſguiſe of mirth: For if Princes do ignoble their minds, with this favouring of detraction, they do not only licenſe it, but ſeem even to impoſe it; which is ſuch a kind of grievance, as offendeth much, and yet leſſeneth their owne meanes, not only in point of their re-obliging, but likewiſe in their part of commanding, for what is taken from the true value and eſtimation of every one, by this liberty, is loſt to the Prince in all the uſes he hath of their ſervice; ſo that Princes have not only a religious, but a politique duty, that requireth of them ſeverity rather then indulgence towards this toleration, ſince their ſimple connivance will introduce detraction, in the faſhion called *incognito*, which alloweth all the ſame liberties, to the party ſo received, under this colour of his not profeſſing himſelfe to be preſent in his own quality; ſuch a

kind of admiſſion doth the connivance of Princes give to Mediſance, treating with her, as if they tooke no notice of her quality: and when Princes foule their hands actively in this fullying of others, they do as it were publiquely preſcribe the fame and reputation of every one, and ſeeme to ſet a price upon their, for every one that can bring them into their delight and entertainment; nor is this price limited, but may be ſaid to be as much as every accute malicious wit ſhall rate his hope at, by becoming agreeable and familiar with the Prince.

Saint *Auſtuſtine* ſaith, he doth not wonder at the diſſolutenes of the Heathen, when their Gods were both Patrons and patterns of their vitiouſneſſe, whereby their crimes ſeemed to them rather ſacrifices then ſins; wherefore it is little wonder to ſee a Court over-run by any vitious humour, that is let in through this overture of the Princes inclination; for as patterns of morall liberties, the world looke upon them too much as Gods images, ſince their conſiderations do commonly terminate in the images themſelves, and do not paſſe on to the originall or prototipe; that is, we do not examine whether their wills reſemble that exemplar will they repreſent, but conforme our affections directly to the ſimilitude of theirs, by reaſon that our intereſted thoughts, ſtay likely at our neareſt hopes and feares; and finding Princes the next and immediate rewarders or puniſhers of our actions, we ſquare and modell them to ſuch expectations as their humours miniſter unto us: Hence it is, that though Princes have many preheminencies over others, yet in this particular of their morall freedoms, they ſeeme the moſt limited and reſtrained of any, by reaſon of the common derivations from their examples: Whereupon as Subjects do ſubſcribe to Princes in point of their fortunes, ſo do they ſeem to preſcribe unto Princes, in this regulating their comportments, in reſpect of the common frailties, becauſe they cannot take off the impoſitions of their own examples; wherefore they muſt remember themſelves to be the ſelfe-ſame perſons, which are the moſt ſpecially menaced by thoſe judgements the *Holy Spirit* ſaith *are prepared for ſcorners.*

This

This being ſo much averred, I humbly preſent Princes and great perſons, with this excellent pre-caution given by the *Wiſeman, Hedge your eares with thornes, and heare not a wicked tongue, and make doores and locks to your mouth*; that is to ſay, fence your eares ſo with the points of religion and piety, as they may rather prick, by ſome ſharpe reproofe the obtruders of all offenſive Mediſance, then leave them open for ſuch receptions; and ſurely the locks ſet upon the mouthes of the chiefe of the company, doth ſhut out all ſuch ſpeech, as they intend to debar, for their humours are the Wards, by which the reſt frame the Key of their diſcourſe, to open unto themſelves acceptation. *Pro.* 19. 29. *Eccl.* 28. 28.

All this conſidered, the beſt expedient I can adminiſter, towards the repreſſing of this licentiouſneſs, is the diſ-favour and un-concurrence of the Grandees in the world; which opinion is thus ſupported by the *Holy Ghoſt, The North wind diſſipateth raines, and a ſad looke the tongue that detracteth*; Wherefore I beſeech every one whom it may concerne, to put on a ſerious diſplicence, upon theſe occaſions, that they may not incurre this menace of Chriſt, *Woe be unto you that laugh now*, but rather entitle themſelves to this promiſe of the *Holy Ghoſt*, *They ſhall laugh in the latter day*. *Prō.* 25. 23. *Luk.* 6. 25. *Pro.* 31. 25.

THE

The twelfth Treatiſe.

Concerning ſcurrility or uncleanneſſe of ſpeech.

In three Sect.

§. I.

Of the dangerouſneſſe of theſe libertyes, and the familiar excuſes made for them.

James 3. BEing in chaſe of the tongue, which Saint *James* ſaith, *is ſo wilde a beaſt as no body can tame*, me thinks this other unruly evill ſeemeth to be her other foreleg, whereby ſhe runnes ſo lightly in the courſe of our nature, and ſets it (as the *Apoſtle* ſaith) on fire; wherefore theſe her two vitiouſneſſes of mediſance and lubricity may well be proſecuted together, and in effect they are ſeldome parted in our humours. Moreover, as they are twins of an illegitimate and ſcandalous conception, their delivery is commonly after ſuch *Gen.* 38. a manner, as that of *Pharez* and *Zara*, where he that put his hand firſt into the world, came intyrely the laſt into it: So detraction and piquantnes of wit, doth likely firſt make proffers to iſſue out of our corrupted nature, but is fully delivered the latter of the two, for we know that our fancies even in their immature ſeaſon, ſtrain to be forward in this point of mediſance and mordancy of one another, but the other twin, namely looſneſſe and uncleanneſſe of ſpeech, entreth firſt compleatly into our diſcourſe, by reaſon that the full growth of mediſance, requireth a riper fancy, and many extimulations to ſharpen it; whereof our green youth is not ſuſceptible:

So

ſo that moſt commonly our tongue delivereth fully this vice of foulenſſe and obſcenity of ſpeech the firſt into the world; and thus, that of the two which in part ſallieth firſt out of our fancy, is the laſt in point of an intire production, I ſhall not ſtay to examine their priority, in this relation of their brotherhood in iniquity, as neither of them are children of light, ſo their inheritance is ſuch, as even the leaſt ſhare will ſeeme too much to each of them; wherefore I may truly ſay, *Bleſſed are they who daſh theſe while they are little ones, againſt the ſtones* of the Temple of the Holy Ghoſt, repreſſing the firſt ſtrainings and proffers of our fancies, at theſe indecent excurſions.

But alas how diſtancial are we from this igennious coercion of our polluted fancies? When commonly we ſet al our wits upon this liberty, to cloake and palliate it, when it is accuſed; do we not familiarly ſeeke to elude the reprehenſions, and to cover this our Idol of Wantonneſſe with *Rachels* Mantle, anſwering our impeachers, *it is with us after the manner of the world?* the cuſtomary infirmity of our nature is made the palliation of this iniquity; but ſurely cuſtome and poſſeſſion in this caſe ought ſtrongly to be impleaded; for if cuſtome paſſe for a ſecond nature, even when at firſt it contendeth againſt her, when it doth concurre and ſecond her; how ſtrong and unruly muſt they needs both grow againſt the order and diſcipline of grace? which is evidenced in moſt companies by the notorious exceſſes of theſe impunities. *Gen.* 31.

But it is no hard Argument to overthrow this plea of cuſtome, and to prove this charge of a high offence againſt this licentiouſnes of ſpeech, becauſe if we ſtand charged with al our words upon accompt, all our indecent and uncleane ones muſt needs be ſet very high in the reckoning; by reaſon they may be ſaid to be reſponſable, not only for all the time we our ſelves take up upon them, but even for all the loſſe and prejudice the company ſuffereth by them, ſince whether they offend or affect the company, we are anſwerable for both theſe effects, for the ſcandall even when they are diſtaſted, and much more for the temptation when they are well reliſhed; and if we are injoyned

ſuch a preferring the good of ſociety, before that of ſinglenes, as we are diſſwaded by the *Apoſtle*, even lawfull and innocent libertyes, in caſe of indangering the ſcandalizing of our brother; how faulty muſt be this unruly tranſgreſſion of all the precepts that directly prohibit ſuch licentiouſneſſe? Is it not a pleaſant anſwer to Saint *Pauls* order, of *let no ill word come out of your mouth*, to reply, *alas we are uſed to let out ſo many as the cuſtome may ſtand for our defence*: to which, methinks we may ſuppoſe the ſpirit of Saint *Paul* anſwering as he did upon the occaſion of reforming an effeminate faſhion among the *Corinthians*, *We have no ſuch cuſtome, nor the Church of God.*

1 *Cor.* 11.

The moſt familiar extenuation of this culpable practiſe, is, that there are many light paſſages in diſcourſe, that have no aime but the preſent jollity and recreation, and that many of ſuch levities ſpring up in our way without the ranging of our fancyes for any ſuch game, and that ſuch accidentall freedomes may produce a harmeleſſe recreation; I do not bring my charge againſt any ſuch chances, there may many words be ſtarted in converſation that may move our firſt inſtincts to runne after ſuch ſportings, wherefore I do not attaint all ſuch propenſions, but deſire that this aptneſſe in our nature may be rightly underſtood, and that we may diſcerne our being moved with ſuch light invitations, to be rather excuſable by our frailties, then juſtifiable by the qualities of ſuch mirth.

There is no fault ſo little in this kind, that is not accounted one; for the familiarity of theſe ſmall imperfections, indangereth their riſing into higher corruptions; how many little uncleanneſſes do we ſee, that being wiped off as ſoon as they light upon our clothes, come out again with any ſtain: which if they be neglected, ſinke in, and leave their ſpots upon the place: nor is there any morall immundicity of a more dangerous inſinuation then this of wanton diſcours, by reaſon it introduceth it ſelf in a harmeles apparence, & ſo ſubtilly, as even many who aime at purity of life, are ſometimes if not affected,

at

at leaſt amuſed & diverted by it in their deſign, and unto ſuch wel diſpoſed minds do I addres this animadverſion; to ſuch I ſay, in whoſe lives theſe amuſements are the moſt apparent defects; for in ſuch ſubjects, (in whom theſe exceſſes are, the leaſt of their corruptions, where out of the abundance of the heart, the mouth overfloweth in theſe pollutions) I cannot hope to waſh off ſo eaſily this foule graine of their interior diſpoſition; this particular being ſo twiſted & inwrapped in other groſſer vices (like ſtrawes or fethers cleaving to ſome tenacious matter) as it cannot be eaſily ſevered or expurged, but in ſome fair ſouls; theſe levities are but like ſome looſe duſt or feathers that of themſelves come up, and ſwim upon the top of their entertainments, and ſo may eaſily be ſcum'd off by a gentle hand of reprehenſion, whilſt in ſordid and foul mindes, this filth ſticketh to ſuch heavy vices, as keep them in the bottome of their hearts, inſomuch as they ſeem to require ſome ſtorm of affliction that may move and agitate the deepeſt parts of their ill habits, and by that meanes caſt out all the foul weight together that lay ſunk in the bottome of their hearts.

I will therefore onely addreſſe theſe gentle preſcripts unto ſuch as intend the obſervance of *Solomons* adviſe, of *keeping their garments alway white*, that they muſt not onely ſet *guard over their heart, but alſo a watch over lips*, that no indecent freedomes may creep into a cuſtome, for in that incroachment they ſhall never diſcern the poſſeſſion they have taken, till they attempt their remove; and the ſmalnes of this fault in the commencements of it, proveth the moſt dangerous part towards the progreſſe thereof; for it may be compared in a perverted ſenſe, to that grain which is the leaſt of all ſeeds, when it is caſt into the ground; but at laſt it groweth to a neſt for the fowls of the ayre, becauſe, commonly what is at firſt but levity and veniall wantonneſſe, groweth up very familiarly to beare and harbor all kind of foulneſſe and impurity: Wherefore *Solomon* warneth us thus againſt ſuch deceptions, *There is a way that ſeemeth right unto man, but the end thereof is the way of death.* *Eccleſiaſtes a 9.* *Prov. 16. 25.*

§. II.

Some ſpeciall cauſes of the growth of this licentiouſneſſe, and ſome expedient propoſed towards the ſuppreſſion thereof.

THE admiſſion of theſe liberties by well diſpoſed perſons, is derived commonly from the inconſideration of the dignity and duty of a *Chriſtian*, upon this ſuggeſtion, from him who transfigureth himſelfe into an *Angel of light*, that the maimed and defectuous, were onely forbid the Altar, not debar'd the Congregation; to wit, that Candour and immaculateneſſe of converſation is onely required of ſuch, as are ſequeſtred for God, by ſome vow or conſecration; and that other vocations need not attend to ſo much cleanneſſe of heart, as is intimated by theſe ſcrupulous ſuggeſtions, but this flaſh of lightning of the evill Angell will quickly vaniſh, when we turne our eyes upon theſe beames of the Sunne of Righteouſneſſe, which ſhine out ſo fully in theſe
Mark 5. words, *Be ye perfect, as your heavenly Father is perfect*: Whereby our *Saviour* ſeemeth to preſſe ſo much our purity, as he ſetteth us a higher patern then even himſelfe, (as he did then appeare to the eye of his diſciples) and this ſimilitude injoyn'd cannot poſſibly admit any voluntary adherence to the leaſt unlikeneſſe and diſſimilitude to this exemplar, and how diſtanciall the moſt triviall imperfection is from his infinite purity, the Angels themſelves cannot determine: How much ought we then to apprehend the ſlighteſt touch or daſh of our penſill, in the copying this Immaculate Originall?

If we could diſcern the ſtaynes and taints, even of our beſt workes, wherein we perceive no faultineſſe, we would never venture the voluntary expoſing any to the ſight of God, wherein we our ſelves find ſpots and blemiſhes, when the man after

after Gods own heart was fain to appeale to Gods mercy for his ſecret and undiſcerned ſinnes; how vain a thing is it to eſteem any ſinne light or inconſiderable, which we our ſelves are able to diſcover? O what an honour is a *Chriſtian* truſted with, when not onely the rejoycing of *Angels* is within his capacity, but even the ſatisfaction of the *holy-Ghoſt*? which is intimated by Saint *Paul*, when he chargeth us not to grieve or make ſad the *holy Spirit*; and certainly all the looſe mirth and jollity wherewith we flatter our nature, is ſo much contriſtation to his holyneſſe and purity; and alas, how often do theſe impure ſparks of our tongues paſſe to a higher offence? when flying inward they kindle ſuch a flame, as doth extinguiſh the order of the *holy Spirit*, how *little a ſpark ſets a whole wood on fire*? is too frequently atteſted by unhappy experiments in this kind; wherefore Saint *James* warning us further of the ill conſequences of our tongues diſorder, tells us, that *the tongue is the helme of the whole body*, ſo that if it be ill ſteered, it muſt needs miſlead the courſe of our whole lives.

1 Theſ. 5. 20.

James 3.

Nothing methinks evidenceth more the faultineſſe of theſe libertyes, then that the preſence of any notedly good and virtuous perſon, doth commonly reſtrain ſuch freedomes of ſpeech; doth not this forbearance avow their unjuſtifiablenes, and reproach the idleneſſe of our inconſideration, while we forget the continuall preſence of Almighty God: in reference whereunto, we are preſſed even by inſtinct, to pay this reverence unto men, of vailing our looſe inclinations; if the eyes even of the children of light, are able to diſpell theſe foule miſts, the conſideration of the preſence of the Father of lights though in an inviſible manner, may well diſſipate the matter of theſe meteors, the ſubſtance whereof, is alwayes earthy and viſcous, though the flame be never ſo bright: for the ſubject of laſcivious words, is alwaies ſordid and unclean, though the flame of fancy they glitter in be of never ſo clear and ſharp conceptions.

The beſt expedient then in order to the bridling our unruly fancyes, is, to awe them often with the preſence of God,

who is termed *a consuming fire*, for such minds as are habituated to that aspect, and whose thoughts walk before the Lord will be no more entangled with these levities, then they are retarded by Atomes walking in the ayre; and to indue this presentiall consideration of God, let us remember often that *we are not our own, but are bought with a great price*, by him who will be glorified as well as carried in our bodyes: and as we may be said to lodge God in our hearts, so we do carry him abroad no way more visibly then in our mouths; and surely the custome of any unclean speech, tainteth and spoileth the breath that is to carry him.

1 *Cor.* 6. 20.

Let us not therefore be deceived with this vulgar diversion, to wit, that these freedoms of discourse are harmelesse and allowable, there is no action of a *Christian* inconsiderable to God, our recreations must be of the same species as our prayers, though not of the same degrees of intensive fineness, they must be both of the same nature of innocence, though not adequate in the measures of purity; we may say methinks not improperly of our recreations and devotions, that the first must be holy, as the last are holy, in the same sense, that we must be perfect, as our heavenly Father is perfect, which is, in point of similitude, not in a degree of equality; *such an analogy must the pleasures of a Christian hold with his prayers of being resembling, though not commensurate in Sanctity.*

We may well infer, what an obligation of purity Saint *Paul* layeth upon *Christians*, when he saith, *Those that are baptized have put on Christ*, if we are to consider our selves as clothed with *Christ*, how can we be too curious and circumspect in point of keeping such a vestiment unspotted? methinks this should be a good glasse for those who are so curious and neat in their materiall clothes and dressings, wherein the least unbecomingnes or disorder is so much examined; for by a reflexion from these words of the *Apostle*, they may see with what degree of purity they are incharged, methinks this respect may well move them to an exact candour and cleanlinesse in their conversation, which is recommended by the *holy*

Ecclesiastes

Spirit,

Spirit, under the notion of keeping in all times their veſtments white and candid.

But I pray God, much of the worlds proprety and decencies, be not affected expreſly in order to the ſtaining this our inward garment of *Chriſtian* purity; this is light enough to all intelligent perſons, for an exploring the rectitude or wryneſſe of their behaviours in this particular; ſince even in this vain ſuperficies of neatneſſe, they may diſcern a figure of their Spirituall obligation to purity, whereof *Chriſt* doth preſcribe to us the preſervation by this exact Diſcipline of *Watch and pray leſt you enter into temptation*: For alas we have the roots of the forbidden fruit, planted in our nature, which ſhoot up continually ſo faſt, as we have work enough to nip and crop off their buds and bloſſomes, and all unclean liberties, may well be ſaid to be ſo much dung and filth we caſt about theſe roots, to cheriſh and ſet them forwarder; but the ranknes and luxuriancy of our tempers in this kind, ought rather to be the ſubject of our extirpation, then a ground for our manuring and culture; we might better methinks derive much baſhfulneſſe and confuſion from this notion of the pregnancy of our naturestowards all theſe foul productions, then work thus with our fancies, to ſtir up the earth about theſe roots.

They who extract ſhame and humiliation out of the foulneſſe of their naturall propenſions, may be ſaid to do ſome ſuch cure open themſelves, as *Chriſt* did upon one of the blind men, to wit, upon their own eyes, by thus laying their own dirt upon them, and thoſe who catch at all occurrencies in diſcourſe, to advance their light impulſes, may be ſaid to continually raiſing a duſt out of their looſe earth, to put out not onely their own eyes, but likewiſe thoſe of the company they frequent.

Referring to this depravation, there is one familiar iniquity, which deſerveth a particular animadverſion, which is this, cuſtome of letting our tongues runne full counter to this *Chriſtian* precept, of *Watch leſt you enter into temptation*. For alas how frequent is this practiſe of watching to lead all words into temptation, by binding and ſtraining even the modeſt

words,

words of others into a crooked and lascivious sense, this viti-ousnesse argueth a great fullnesse of the evill spirit, when it runs over with such a waste, even upon the words of our neighbour; and well considered, me thinks this is one of the most censurable parts of this licentiousnesse, in regard it laboureth to taint the whole body of conversation, as it corrupteth the nature of words, which are the *Publique Faith*, whereupon all innocent discourse must needs trust it selfe; so that this perversion seemeth a publick impediment to the commerce of all vertuous communication; wherefore this distorting of equivocall words, which passeth commonly for a triviall peccancy, if it be well examined, will be found a very dangerous admission; for me thinks this may be termed a verball adultery, as it vitiateth and corrupts the property of another, which would have remained innocent without that sollicitation, and therefore seemeth much a fouler fault, then a single incontinency of our own words.

This discourse puts me in mind of a most ingenuous piece of S. *Augustines* Confessions, upon the reflection on the uncleanesse of his youth, whereof my repetition will be sufficient application.

Confes. Aug. l. 1. 10. Ch. 3. 4.

Thou O Lord, Phisitian of my soule, afford some benefit to others by my infirmities, grant that the confession of my evils past, (which thou hast remitted and covered, blessing me with a change of my soule by thy grace) when they are read and heard, may awake and stirre up the hearts of Auditors, that they may not sleep in despaire, and say, alas we cannot rise, but rouse themselves up by the love of thy mercy, and sweetnesse of thy grace, whereby every weake one is sufficiently enabled, who by that influence commeth to be conscious of his own infirmity: Let those I impart this confession to, lament my ills, and long for my good: all my good is thy provision and gift, as my evils and faults are thy judgements: Let them sigh for these, and sing thy praise for the other: Let both pitie and praise ascend up to thy sight from the hearts of my brothers, the which are thy incensors, and thou O Lord delighted with the odour of thy holy Temples: have mercy upon me according to thy great compassion, and for thy holy names sake, give not over

over what thou haſt begunne, but conſume totally my imperfections.

Theſe words will be too eaſily applyed, ſince all thoſe who have known me, cannot be ignorant of my culpableneſſe in thoſe particulars againſt which I have informed in theſe two Treatiſes: and truly if I could repreſent the juſt ſhame and confuſion I feele in the reflection upon my guiltineſſe in this kind, I believe it would undeceive many, in their opinion of the lightneſſe of ſuch faults; for we may learn by what meanes humane nature is the likelieſt to be moved unto Reformation, by the Propoſition of the unhappy rich man in the *Goſpell*, who concluded that his brothers would certainly be converted, if they had one ſent back to them from the dead, to preach and repreſent their ſufferings; and ſurely I may paſſe for one returned as it were from the death and grave of theſe ſinnes, wherein I lay the deepeſt buried of any; ſo that I may truly acknowledge in honour of the exceeding indulgence of God, *Great is thy mercy toward me, and thou haſt delivered my ſoule from the loweſt hell*, wherefore in all humility I offer up this ſhort Petition to my deliverer. *Pſal.* 85. 13.

Lord I beſeech thee, let this my reſuſcitated voice, carry ſome powerfull effect to ſuch of my bretheren as it ſhall come unto, reporting the painfull remorſe theſe faults require for expiation; and while I ſtand here, brought by thy clemency to do this juſt and publicke penance in theſe penetentiall ſheets, grant that the admonition may prove as efficacious to others, as the confuſion is ſenſible to me, who humbly acknowledge, that as the chiefe of ſinners I have therefore obtained mercy, that in me firſt of all Chriſt Jeſus might ſhew all patience, to the information of thoſe that believe in him to life everlaſting. 1 *Tim.* 1. 16.

§. III.

What circumstances augment these faults, and Women incharged much severity in opposition to these levities.

DEsiring to compleate my charge in all points, and to denude this offending liberty of her most potent patronages, it is requisite to impeach some circumstances, as guilty of great aggravations in these offences, namely, the quality, the reputation, and the Sex of such as favour these freedomes of speech; for though great vices may be made currant by great examples, yet they are cryed up in their own visibly base species, whereby every one knowes the matter they receive to be sordid, even while they use it: But this wantonnesse and petulancy of speech is oftentimes a kind of Alchimy, so well coloured over with wit, as it may easily passe for a good and innocent custome, when it is vented by great and observable hands, which may abuse even the judgements of their dependents, in the understanding of these licences: wherefore every one according to their degree of place, or estimation of vertue in the world, is charged with a proportionate evidencing their discountenance of such liberties, for the advantage of quality may easily introduce them, and the repute of modesty may as easily disguise many of those faulty freedomes: The first of these capacities may authorize this custome, and so render it *a destruction that wasteth at noone day*, and the latter of them, may by a connivance bring it in *as a pestilence that walketh in darknes*.

Psal. 19. 6.

The most part of women, but especially such as this discourse is addressed unto, seem but passive, and tolerating of these levities, and many thinke that they discharge the duty of their Sex in some slight reprehensions of them, which are commonly not of

of ſo ſad a colour, but the whole company may through them ſee another tincture then the uppermoſt: leſſe piercing eyes then Gods, diſcern what is under that veile: but ſurely vertuous women ought to be very ſolemn & ſerious in ſuch diſlikes, eſpecially ſuch as have authority over the company, if they well conſider that an eaſie Judge may do more miſchiefe, then an impudent offender, by reaſon this publiſheth the foulenes of the crime, and in that act diſcrediteth it, whilſt the other palliateth and diſguiſeth it, whereby the inducing the habit thereof is much endangered.

And ſince the weaknes of the world looketh commonly upon women, as the only Judges of their behaviour before them, when the Judges are conceived to be receivers, wee may imagine to what a height this theft of liberty is likely to grow, and ſurely theſe light indecencies may be fitly compared to the children that theeves uſe to carry along with them, to put into windowes, which after they have crept in, open the doores to them that employ them, ſince very little freedomes ſtealing at firſt in at the eares, do often open the way to greater liberties, that expect an entry by the overtures ſhall be made by theſe firſt encroachments upon modeſty, ſo that women (who have their baſhfullnes and pudency given them for a guard of their weaknes and frailties) muſt beware of any ſurpriſall of this outguard: Let thoſe who are ſo baſhfull and cautious in any undecent diſcovery of their bodies, know, that the admiſſion and countenancing of this wantonneſſe, is a detection of the nakedneſſe of their minds, which may prove the farre more dangerous temptation: I do not ſay but their honour may be kept alive in this ill aire of idle diſcourſe, but certainly the unwholſomneſſe thereof, induceth but a crazie conſtitution.

Let therefore all vertuous and wel-affected minds be choiſe in the ayre of their converſation, for though this unſound one do not change the features of their vertue, it will ſpoyle at leaſt the complexion of it; all theſe ſtaining levities are a ſort of freckles that appeare upon the face of their piety, which taketh off much of the fairneſſe and beauty of it.

Thoſe perſons then whoſe places in the world ſet their lives as patterns to be copied by others, are the moſt ſtrictly bound to take care of the face and apparence of their vertue, which is never ſo lovely, as when it frowneth ſeverely upon all indecent freedomes of ſpeech: wherefore I may fitly preſent them with this memoriall from the Holy Spirit, to caſt their thoughts upon in theſe occaſions, *Anger is better then laughter, becauſe by the ſadnes of the countenance the mind of the offender is corrected.* *Eccleſ. 7. 4.* So that all women, to whom civility, or any other reſpect giveth power over men, ſhould make uſe of it to preſerve the liberty of their vertue, which is alway intrenched upon by any unbeſeeming preſumptions: and leſt it may be apprehended that the retrenchment of theſe pleaſant liberties, may flat and dead the taſte of converſation, I dare anſwer by experience, that whoſoever will enter into a courſe of purging his nature of that humour, (which I may call a morall jaundies that diſcoloureth the whole skin of civill converſation, and putteth us out of taſte of the ſweetnes of purity) ſhall recover the right ſavour and guſt of purity by the ſame degrees he is cleanſed from the other immundicity, and he will quickly find ſo much more pleaſantneſſe in the relliſh of innocence, as the very ſmell of theſe herbes of *Egypt* will offend him, and *Manna* will not ſeeme too light a food for him, but will rather find Piety affording him as many ſeverall taſtes of mirth and entertainment, as his rectifyed appetite ſhall demand, and the ſavour of purity ſhall bring him quickly to profeſſe, *How ſweet are thy words unto my taſte? yea ſweeter then honie to my mouth.* *Pſal. 118. 10.*

Now then I will bind up all my perſwaſions with theſe bands of two Apoſtles, Saint *Paul* and Saint *James*, which ſtrengthen them ſo firmly, as no ſubtilty of the moſt artificiall evader can looſen them, the firſt deteſteth ſo much all licentiouſneſſe, as he forbideth even the naming any *uncleanneſſe, filthineſſe, fooliſh talke, or ſcurrility, as incompatible* with the ſanctity of a *Chriſtian*, and the laſt leaveth us this preciſe advice, in order to the ſame regulation, *He that looketh into the perfect law of liberty, and continueth therein, being not a forgetfull hearer, but a doer* *Epheſ. 5. 4.*

doer of the worke, this man shall be blessed in his deed: and if any man thinke himselfe religious, not bridling his tongue, but seducing his heart, this mans religion is vaine. Jam.1.25,26

The thirteenth Treatise.

Handling whether to be in love, and to be devout, are inconsistent.

In eight Sect.

§. I.

The nature of Love, and of Devotion, compared.

LOve in humane nature, is both the sourge and center of all passions, for not only Hope, Feare and Joy, but even Anger and Hatred, rise first out of the spring of Love; and the courses of these passions which seem to runne away from it, do by a winding revolution returne backe to rest again in Love; for there could be no aversion if the last end of it were not some affection which our Love pursueth through opposition, with which our Anger and Hate combate, but in order to the conquest of our first Love; so that all the powers of a rationall Nature seeme to be ministeriall to this soveraigne power of Love, since even in Grace also, Love is both the way and the end of Beatitude, For *God himselfe is Love*, and none end in God that do not go by Love: Therefore S. *Augustine* saith excellently, that *a short definition of all Vertue is the order of Love*; for since Love is the first impulse and motion of our intellectuall appetite, (which is the Will) towards an union

Love defined.

1 *Ep. Ioh.*4.

Vertue defined.

with what it apprehends under the notion of good; if God be rightly apprehended as the ſupreame good, and our Loves primarily directed to that union, then all our affections deſcend from that due elevation, upon the lower ſtations of the creatures, as upon ſtepps ſet in order by God, for our affections to paſſe down upon his workes, and repaſſe again upon the ſame gradations up to the Creator: Therefore we muſt examine whether that ſtate of mind which the world termeth (*being in Love*) admit of this order, wherein conſiſteth the vertue of all Devotion.

I have before treated and defined what it is *to be Devout*, ſo I conceive it expedient now to determine what it is *to be in Love*; for as there are many antipathy's, which while they are out of the preſence of one another, diſcover not their repugnancies, but being ſet together do quickly declare their averſions, ſo if we ſtate prophane and ſacred love by one another, we ſhall the eaſilier diſcerne whether there be any incompatibility between them, for he *who transfigureth himſelfe into an Angell of light*, doth more artificially diſguiſe this paſſion then any other, and preſenteth it to our minds under the faireſt notion he can utter it, knowiug that Love is the beſt colour he can uſe in his own transfiguration.

A deſcription of being in Love.

I have already deſcribed Devotion to you in theſe familiar termes of (*a being in love with Heaven,*) whereby I conclude, that *being in Love is the moſt intenſive appropriation of all the powers of our mind to one deſigne*; now how ſuch an aſſignment of our Soule to the love and ſervice of the creature, (which is to be in love with one) can conſiſt with the precept of loving the Creator with all our heart and all our mind, is a queſtion too hard for even the Devill to reſolve; therefore to reconcile Paſſion with Devotion, he doth commonly detract ſomewhat from them both, in his definitions of them to us, repreſenting it as a leſſe alienation and tranſaction of the mind to be in love, and a leſſe exaction on the ſoule to be devout.

Thus mans firſt ſupplanting Counſellor offereth himſelfe for a reconciler of this inconſiſtency, and pretendeth to accord theſe

theſe two loves, as we uſe to compoſe civill differences, where likely each party doth remit ſome of his intereſt to facilitate the agreement; and thus many taking off ſomewhat from the nature of humane paſſion, and abating ſome of the rights of divine Love, think they may both concurre in the ſoule by this arbitration; as who ſhould ſay, when God is allowed the ſupreameſt part in formall adoration, the creature may ſhare in the inferiour portion of the mind, which is the ſeate of Paſſion, and be allowed a love to a degree of Paſſion: Many are deceived by this, as with an equall compoſition, which truly examined, is to conclude, that if the Arke be ſet in the quire, *Dagon* may ſtand in the body of the Church; but he whoſe Temple our heart is, alloweth no independent love to the creature to ſtand by his at any diſtance; all our affections muſt reſt involved in his Love, and muſt iſſue from thence upon the creature, but as by commiſſion and delegation from that maſter Love: So I may ſay of ſuch compounders, that pretend there may be ſome of the heart allotted to ſupport humane Paſſion, as was ſaid of the inhabitants of *Samaria* after the captivity, wherein were mixed the *Jewes* and *Babilonians*, *Theſe feare the Lord, but ſerve their Idols*; for indeed they who give not God all their Love, give what they do, chiefly to his feare, and ſo may be ſaid to feare God, not to love him, but to ſerve and love their paſſions. *Kin.* 4. 17. 41.

Yet it may be there are ſome who being frighted with the preciſeneſſe and amplitude of the precept of loving God, diſavow me in my definition of being in Love, ſaying I have done an ill office to humane Paſſion in this exaltation of it, putting it upon a claime of ſo great rights, as muſt needs make a quarrell between it and Devotion, when they pretend they do covenant between their eyes and their affections, in the admiration of beauty, for the preſerving the prerogative of divine Love; alleadging that all the vehemency of their affections, is in order to the eſtimation of the excellency and perfection of Gods workes, and diſclaime any infringing the rights of Religion.

This is commonly anſwered by ſome when they are before

grave

grave and pious examiners, when they find themselves fallen, as I may say among Gods party, then they have his word ready to passe with, but when they come off to their own side, when they are giving account of their passions to those persons they serve under, then commonly they take all occasions to do all ill offices to divine Love, and study to affront Devotion, as if it were a Rivall that pretended to that affection for which they are in suite, and then the entirenes of the oblation of their minds is what they most insist upon; and God knoweth Religion is not so much as thought upon, unlesse it be to take from it some divine tearmes, to set out the offering of their passion.

---

§. II.

Some subtile temptations detected, and liberties reproved.

PRophane Passion is a flame in our sensitive Appetite, which doth commonly refine and subtilize the faculty of our imagination, enabling the fancy very much to circumvent the reason, suggesting this beliefe to many, that we may easily proportion a correspondence between our affections to sensible and spirituall objects, setting them in the due subordination of the sence to the understanding; and when this order is settled in our minds, we are perswaded there may be allowed this intelligence, (which passeth often between the greatest distances of degrees) that what appertaines properly to the dignity of spiritualities, may be borrowed sometimes innocently, and applyed to adorne and grace the worth of materiall goods: and after this manner I suppose we may accommodate these attributes of *divine and heavenly*, and many other such jewels of the *crown of God*, to illustrate the accomplishments of corporeall blessings.

In this method many Lovers seeme to thinke they may use Gods spirituall Altar, as we do his material Altars in Churches from

from whence the ornaments are borrowed and transposed from one to another, according to different solemnities, for many use as familiarly all the proprietyes of divine love for the gracing of their passion, as if God had lent them his attributes to set off the shrine of their affections, which do usually stand dressed up with Sacred vessels, with all the termes of veneration and adoring, and thus doth our unfaithfull councellor perswade us in effect to set up altar against altar, upon pretence of a faire correspondence between Grace and nature.

This is truly to *be blinded by the God of this world*, (as the *Apostle* saith) to treat any such compartition of our heart, between our faith and our fancy, applying alternatively the same expressions of estimation to them both, when we know all the appurtenances to Gods altar, are so fastned to it by his own hand, as the very borrowing of them for secular uses is sacriledge.

The same composition of *oyntment*, which God did appropriate to the services of the *Tabernacle*, was forbid to be imploy'd upon bodyes in the delicacies of the flesh, under the same paine as sacriledge, and that confection of perfumes, which was peculiarly Gods odour, was not to be compounded for any common application; and when we poure out so familiarly Gods attributes upon our loves, as an unction of suavity and delicacies upon flesh and blood, and perfume our passions with the same composition of prayses and exaltations which are properly affected to divine uses; we do certainly incur this kind of irreligious presumption, and how familiar this loose effusion is of all the most Sacred termes upon this subject of our passion, I need not argue, but enter this ill custome as a high indignity to God, though it passe commonly for no more then a light intemperancy of the fancy which is little questioned; truly it is most an end the foul ardor kindled in the heart, that seeths this uncleane froth out of the mouth which staineth all the Moral virtues it toucheth; for prophaneneſſe taints wit, and civility, and all other good

qualities it runnes through; and so though prophane love may sharpen the brain, it alwayes sowreth the heart, which is the vessell of devotion; if there be then many *hearts farre from God, while they honour him with their lips*, we may safely conclude no heart can be neer to God, while the lips are so farre from honouring him, as leading out his propertyes.

Wherefore let no body presume that they may innocently convert a *hymne* into an *Iopean*, that is, to transferre the prerogative prayses of divinity to the flattery of his owne *Diana*.

In the religion of the heathen *Romanes*, every one had their houshold gods, that did not derogate from the honor of those they worshipped in the Temples, each one was allowed his *Genius*, each family their *Penates* for familiar gods at home, which they observed & loved more, though they feared not so much as their state gods: methinks they that would maintaine a consistancie betweene those two altars of humane passion, and divine love, take the priviledges of that religion allowing themselves their *Genius* or fancy for a domestick god, which they affect more, though they acknowledge not so much as their Church of God.

But the reason why the Gods of the heathens did admit this association, was, that they were not jealous Gods, and cared as little for the singlenesse of the heart, as they knew the secrets thereof; whereas our God is just the contrary, both a jealous and an Omniscient God; and as all hearts are his, not onely by creation, but by purchase with no lesse a price then all his love, so it cannot be expected, he should receive hearts back againe with lesse then all their love.

SECT.

§. III.

The errours of prophane jealousie argued, and a Pious jealousie propounded.

METhinks passionate lovers, who know nothing so well as the nature of jealousie, (which studyeth continually the anotamy of hearts, and is so severe to the least defective part,) should not hope to passe any insincerity upon a jealous God, if they did not study too much the quality of jealousie, and too little the nature of God, for if they attended that, it would shew them God cannot be jealous, according to the nature of man, where jealousie implyes doubt and perplexity of inquiry; for to God the secrets of hearts are manifest, even while they are secrets to themselves, he preconceiveth what all hearts shal ever freely conceive; & so God calleth himselfe a jealous God, as knowing the nature of humane jealousie, (which is so sensible of the least substraction from what we affect) to assure us by that title, he can admit no participation in what he vouchsafes to love.

It is to inlighten man in the knowledge of his severity, not to obscure the beliefe of his omniscience, that he cals himselfe a jealous God, which quality is as propitious in Gods love as it is malignant in mans; for humane jealousie among all the falsities it suggests for our disquiet, telleth us but one important truth, (and that we seem to believe little by the eagernes of our solicitations) which is the infidelity and variableness of all humane loves, that are so unfaithfull, as our greatest passions are commonly unsecured by our tenderness and caution of them, and Gods jealousie assureth us of the immutability of his love, which we can loose onely by our not being jealous of it, for the more watches we set over it in our lips, and the more guards in our hearts, the more it is obliged by this circumspection: nor must we think to keep it safe in our

hearts, while the doors of our lips stand open to all the passengers of a prophan and libertine tongue; so that if we make a serious reflexion on it, there is none of Gods attributes so sure a guide for our way to him, as a jealous God.

Whereupon I may well ask the *Synagogue of Libertines* this question of Saint *James*, *Do you thinke that the Scripture saith in vain, The Spirit that dwelleth in you,* *James* 4. 5. *covets you even to emulation*, and Saint *Paul* explicates this, when to indeare his zeale to soules, he calls it *the emulation of God*, and we know God is not as man that he may be deceived; 2 *Cor.* 11. 2. the same Spirit is jealous of us, which *peirceth and divideth* *Heb.* 4. 12. *asunder the soule and the Spirit, and is the discerner of the thoughts and intents of the heart*; Therefore they who look upon the beauty of Gods love, in the beams of his mercy, should alwayes reflect upon the shadow of his love, which is his jealousie, and is inseparable from the substance of his charitie.

But commonly Libertine lovers, when they raise their thoughts as high as God, look upon *his mercyes being above all his works*, and account that as a City of refuge, whereunto they can easily flie for protection of these kind of infirmities of nature, pleading all their offences to be rather occasionall frailties, then purposed infidelities to God; and so while they have this attribute of Gods mercy in their eye, like *the hill seated upon a mountaine*, they think they cannot loose their way to it, though they loyter and wander in their youth out of the strait and narrow way; straying by the light excursions of their passion.

And certainly no one sinne hath misled more, then this purposed Piety, in which the Devill is a diligent advocate for Gods mercy; For all active vitiousnesse, hath a kind of hot feavor, which keeps the conscience awake at least, but this rowling between mercy and justice, is a certaine motion, that very often rocketh the conscience into a drowsinesse till our last sleep; after which, the worm it wanted, never lets it rest againe; How many say with *Christ, Yet a little and the world*

shall

ſhall not ſee me, who go out of the world, in this ſtretching of themſelves in a *little more ſleep, a little more ſlumber?* *Iohn* 14. 19.

Therefore I will recommend one jealouſie to lovers, which think themſelves ſecure of Gods mercy, by being but looſe ſutors for it, let me propoſe to them to be very jealous of it, I am ſure they can know nothing of Gods heart, which ought to make them confident of his mercy, longer then they are actually watching it, for it is ſeriouſly true in this caſe (what is familiarly ſaid to juſtifie vain jealouſie) that we cannot love mercy much, and not be jealous of it; nay I may add, that the very apprehenſion of the inſecurity of it is the fruition of this love, for it is a poſſeſſion of mercy to be ſolicitous and attentive in feare of loſing it; in this ſenſe *Solomon* ſaith, *Bleſſed is he who is alwayes fearing*, and *David* prayeth that *his fleſh may be pierced with this feare.* *Prov.* 28, 14. *Pſa.* 118.

But alas, prophane paſſion is commonly a derider of all holy fear, and accepts onely that which vaine jelouſie impoſeth on her, and ſo the fear paſſion hath, proves rather a curſe then a cuſtody for her love; for the feares of lovers may be properly ſaid to be ſuch, as the *Wiſe-man* elegantly diſcribes in the *Ægyptian* darkneſſe, when their fire afforded them no light, and thoſe flaſhes of lightning which paſſed by them, did but fright them ſo much the more; & being ſo terrified with what they ſaw, they concluded that much more horrid which they ſaw not, and thus their *feare proved nothing to them, but a betrayer of the ſuccours of reaſon*: I need not put this on upon a lovers jealouſie, to try if it wil ſerve it by an application of thoſe qualityes, for it will appeare to any body that knoweth it as appoſite and fit as if it had been made by the meaſure of that paſſion; therefore I may wel conclude that love to be very unhappy, which rejects all Pious feare, and accepteth willingly this perplexing terrour. *Sapi.* 17.

§. IV.

The deceipt of paſſion in promiſe of mercy, and power of reſiſting temptations.

VAin paſſion is ſo malignant, as it corrupteth the beſt power of mindes, which is love, and perverteth the beſt quallity of bodyes, which is beauty: nay it is ſo apt to make a wrong uſe of all beauty, as it doth commonly miſapply *the beauty of grace, which is mercy*; for it ſetteth our thoughts too much upon that faire delightfull attribute of God, and ſeldome alloweth his juſtice a due proportion of them; for many lovers acquaint themſelves with Gods mercy, as the *Phariſees* did converſe with *Chriſts* perſon, they are *heires of Gods mercy, and eat and drink with it* familiarly, but *Luke* 13. 15. have no intelligence with his other attributes; and ſo when they come to claime that acquaintance with it, of having been taught and fed by it, they are in danger to be diſclaimed, with *I know you not, depart from me*; mercy ſhall not then know them, for their having been too familiar with her, no more then God ſhall own the acquaintance of ſwearers, who have beene ſo familiar with him; thereforethe Wiſe-man giveth them an excellent counſell, *Say not the mercy of the* *Eccleſiaſticus* 5. *Lord is great, and he will have pitty on the multitude of my ſinnes, for his mercy and his anger are neer one another, and his anger looketh upon ſinners*, and moſt of all when they look not upon his anger.

For this reaſon, lovers who uſually ſet before their eyes mercy put before juſtice, ſhould uſe mercy not as a cover, but as a Criſtal, onely to look through it upon the figure of juſtice, in which it may intenerate and ſoften ſomewhat the hard ſtrokes of that figure, for the ſeverity of Gods judgements may well be ſweetened by this tranſparent ſuperveſture of his kindneſſe: but when mercy is laid as a covering which too much obſcureth juſtice to us, then likely the more we look upon

upon it, the more we see our passion in it, and the love of God the lesse for hope, which vaine passion findeth a virtue in our hearts, it commonly leaveth a vice, by flattering hope into excesse, and corrupteth it often by the art of overpraising it, and so leadeth it imperceptibly up to presumption; therefore I may properly say to many lovers presuming on mercy, as Saint *John Baptist* did to such a kind of confidence, think not *to say within your selves we have Abraham for our father, but bring forth works worthy of repentance*; let them not think mercy is intailed to the stock of their confidence, but stated upon the conformity and fidelity of their lives; for those that do the works of *Abraham*, are onely his sonnes, the children of feare and trembling are the onely heires of mercy. *Mat. 3.*

But there are many mindes that seeme made of such a stuffe as was forbid the children of *Israel*, which was a contexture of linnen and wollen, (which command did figuratively intimate, that simplicity and intireness was to be the garment of the inward man) against this rule many pretend they can weave purity and passion together, and keep their minds sound and innocent in this composition, and for this consorting humane love, is very intuentive and ingenious in designing faire and specious termes of subordination, in which this love pretends it may consist, and be limited under divine love.

But many (who pretended at first to keep their affections running through the beauty of the creature, in a regular reflux back to the Ocean of all beauty) find them intercepted in this dangerous passage, and when they are once staid, by degrees they come to intend nothing but the making their passion the deeper, by an effusion of another upon it; and thus they fall into the state, which God reprocheth by the *Prophet*, they commit these two evils, *They forsake God the fountaine of living waters, and hew themselves out cisterns, broken cisterns, that hold no water*: For alas how unsound are all those conserves of humane beauty which containe mans passion? we cannot say which is the lesse solid or durable, either the matter of them, which is but fading colour, or the maker of them *Jer. 2.13.*

which

which is yet more fickle fancy; nevertheleſſe, in theſe broken veſſels do men truſt their love, when they are even in the ſecureſt or ſtrongeſt paſſion, ſince inordinate love is ſo unſafe a conſerve for our happyneſſe, as even our own wiſhes cannot fixe it long upon one object, and our reaſon can much leſſe weigh it by graines as our owne wills take it from our ſenſes, and ſo keep our love to the creature in ſuch a proportion, as it may be tryed by the ballance of the ſanctuary, whether it have juſt that quantity which is allowed our affection to the *creature*.

Therefore let none perſwade themſelves they can keep their affections running on currently through particular inclinations, back to the Univerſall center of love, and upon that confidence licenſe many inſinuating familiarities with women, for it is very hard even for the moſt purified humane affections, to fall from beauty (where nature maketh ſo many fences to ſtay them,) to paſſe on without making ſome eddyes in a reluctant motion, looking backward with a profeſſion of ſome unwillingneſſe to paſſe ſo quickly forward in that courſe of purity they ſhould continue; and if (as Saint *Peter* ſaith), the ſevereſt watchers of their nature have task hard enough, what ſhall be hoped of the indulgers of it? certainly they who will cheriſh nature in her firſt appetites, ſhall quickly finde her ſecond paſt their checking, and then as the *Wiſe-man* ſaith in this caſe, *Who wil pitty a ſorcerer that is ſtung with a Serpent?* for they who are familiar with temptations, will quickly be acquainted with infection; let them remember then our Maſters counſell, that will have their body kept lighted, *to keep their eye pure*, ſince the Prince of darkneſſe obſerveth a rule quite contrary to the firſt law of the Father of light; for when he hath put out an eye of his ſervants, he doth not releaſe him, but makes him the more ſlave.

Peter 4.

SECT.

§. V.

The faultineſſe and flatteries to women diſcovered and diſſwaded.

NOthing hath more perplexed the animoſity of man, then the ſearch into the nature and tranſmiſſion of Originall ſinne, which the curioſity of woman produced: it ſeemeth God is pleaſed to puniſh that firſt preſumption in point of knowledge, with a perpetuall perplexity of doubt in the very thing which was then introduced into nature, and the onely one of mans own making, which he did by yeelding to woman, who furniſhed him the matter whereunto he gave the forme of Originall ſinne, and ever ſince they have both conſpired to pervert the greateſt bleſſings of their corporall nature into occaſions of propagating ſin, for the ſame ſeeds of vain glory ſpring up upon all invitations.

The firſt temptation that prevailed upon woman, was her becomming like God, and the ſame tempter ſeemeth to imploy mans paſſion to performe his promiſe, ſo that it is upon his commiſſion men offer all thoſe prophane flatteries by which they worſhip their paſſions, and yet even all theſe preſumptuous expreſſions of paſſion teſtify that all our love appertaineth to God for theſe miſ-intended exceſſes unawares, ſet the right ſuperſcription upon the addreſſes of their affections, when they ſet divinity and adoreableneſſe as the titles whereunto their loves are directed; and ſo their tongues as it were by inſtinct, declare the property of love to be Gods, while they cannot call them leſſe then Gods to whom they miſgive their love; and love which by nature and inſtinct is ſo converſant with God, may eaſily ſlip into this miſtake; for as when we are bred and habituated to one company, we are very apt to call thoſe we ſpeak to by accident, by thoſe names

which are most familiar to us; so love, which by nature is most intimate with God, when it is by accident diverted to other company, seemeth to mistake their names, and gives them that which is so imprinted in it, and yeeldeth them the same reverence proper to that title; thus even the fartheſt removes of their affections from God, are remembrances of their loves, being intirely due to him, when even the possessed tongues like the evill spirits in the Gospel do testifie Gods right.

There is nothing sure the devil hateth more then beauty, it is so much his contrariety, who is all foulenesse and deformity, yet there is nothing he flatters so much; he serveth it with the supplenes of a Parasite till he gain his ends by it, and being the best Artist, with a gentle hand he layeth fresh colours of praises on the externall figure of beauty every day, whereby Gods Image is quickly so covered, as they who admire it most, take no notice, (unlesse it be profanely) of any such character upon it; and the Glasse this servant holdeth to Women, makes them no reflex, but of those vain colours of flatteries which he hath laid upon the Figure; and thus as at first he deceived woman by credulity in expectance, now he seemes to delude her by confidence, that shee is possessed of all his ascriptions to her, and beauty set under this burning glasse of praises and admirations, easily lighteth selfe Love in the heart, which is a flame catches at all materials that are offered to entertain it: nor is there any thing so apt to foment selfe-love, as that Straw and Stubble of light prayses which the passions of others cast upon it.

Whence it is, that prophane lovers do as the Prophet saith, *Esay* 50. 11. *Walke in the light of their own fire, and in the sparkles which they have kindled*, while abusing the liableness of woman to selfe-love and vanity, they are continually striking fire out of their fancies upon this tinder, that is, straining their wits to cast excessive praises upon this so taking Subject of Womans beauty, wherein men should be very temperate, knowing *how little a sparke fireth the whole Wood*, and turneth all the goods of Nature into jewels for Pride, and Vain-glory, the flame whereof *Jam.* 3. 6.

is

is so deceitfull, as when we believe it pointeth upward, to the honour of our Maker, it tendeth downward to the centre of fire, without light, for the fire of self-love, as it is kindled by the breath of the Father of Lies, so it partaketh of the quality of his flames to be without light, since it keepeth us in darknes to our selves, and imper-ception of our own true dimensions.

Wherefore it must needs lye as a heavier charge upon men then they usually account it, the breaking this bruised Reed by pressing so much flattery upon it, for the aptnes which beauty hath to raise selfe-love, may be reputed an allay of the naturall blessing thereof; it may be this propensity to selfe-deceiving, is set as anorher Fine upon womans head for her first fault, and the facility of her minds conceiving, and the pleasure of bearing this spirituall issue of selfelove, is another kind of judgement upon her first credulity; and to be thus endangered in her soule by the pleasure of her best materiall property, which is beauty, seemeth a greater penalty, then the sorrow of her other labour: Upon which ground Lovers do likely treate at first by Parly, to introduce selfe-love into the heart by the Presents of flatteries; and certainly more are betrayed by Natures intelligence with the subtilty of adulation, then taken by the breach of intereſt: For indeed selfe-love in woman hath a strange quality, the more it perswades her to over-value her selfe, the more it tempteth her to cast her selfe away, and so men cheapen their bargain most, by commending what they would have.

Therefore let not even those (who, without any designe do suffer their tongues to runne loose by fashion, in the praises of Womens graces and beauties) thinke this aymelesse roving of their fancies altogether innocent, though they pretend only to spring and put up their good humours, and not to set and take their affections, for covertly they undermine vertue, though they lay not a Traine to blow it up: The Tempter never wanteth ministers that watch hearts as they grow hollow, and void of humility, to fill them up with vanity, and then the Mine is too easily sprung; so many may be guilty of filling of hearts with Pride, and selfe-love, while they meant only to empty

their own fancy; and thus their wits serve the Tempter, as *Jo-*
1 *Reg.ch.*20. *nathans* Page did his master; for they carry Arrowes which the Devill shootes upon Design, though they are not privie to the intention.

It is no wonder that fraile woman should be so much deceived in the colours and features of all their good qualities, since the Devill and Man joyne and study nothing so much as to make them flattering reflexes of their persons, and powers of their mind; and so woman is entertained commonly in her first manner of delusion, for that is still taken from her, which shee believeth is given her; the being like God, for her innocence, is a much better resemblance of God, then mans vain adoration.

But let not men thinke they have an easie account to make for all those levities which they expose so handsomely, as womens eyes are deceived by those false lights, for that which will prove an aggravation of mens faults, will serve as an extenuating circumstance for womens defence; their wit and dexterousnes, may deduct somewhat from the guilt of womans trespasses, for she may plead now some commiserablenes, by saying, *the man who was given me, as my sentence to obey, deceived me*; and as one of the reasons given, why God did compassionate the fall of Man, and not of Angels, is, that they sinned without any exteriour sollicitation; so certainly abused woman shall find this circumstance as some intercession for her, the being assaulted by a forreigne power of temptation, which may move God the easilyer to call such to him, as *Christ* did the Woman, who had a spirit of infirmity so long upon her, that tyed her from looking upward; and *Christ* giveth this reason for his calling her, when she did not it seemeth thinke on him,
*Luk.*31.11. that she was bound by *Sathan*, and she is a good figure of the infirmity of her Sex, which is easily overcome and bound by the violence of exterior temptations; wherefore God doth more easily commiserate their fallen frailties, and calleth them with more pitie then he doth the stronger Sex, which have the crime of abusing their strength towards the others defection: Wee
*Ioh.*4. can but hope that the *Samaritane* Lover was compriſed in the con-

conuerſions of her towne, we are ſure of her ſanctification, and we have little reaſon to hope of the adulterers remiſſion, when the Woman found ſuch commiſeration in Chriſt, ſo as we may conclude, God is more indulgent to the infirmity of woman, extenuated and modified by the exterior preſſure of temptation, then he is to the infidelity of man, who is as it were truſted with a charge of ſuperiority, rather to ſuccour then ſupplant the weaknes of that Sex.

Admitting this, they who are ſo licentious in all their entertainments of Women, ſhould remember ſometimes the penalty *Chriſt* hath ſet upon the ſcandalizing *of little ones*, for *Matth.* there are few women that are not alwayes children in this point of being able to beare fond praiſes and adulations, without enfeebling and lightening their minds; ſo as all thoſe levities which the fancies of men vapour out in their converſation with theſe little ones, are Mill-ſtones, which they are inſenſibly hanging upon their own necks, while they are thus ſcandalizing them; that is, while they are leaning and preſſing upon the infirmity of nature, that way it ſtandeth already bowed: And ſince humane nature is of ſo fraile a conſtitution, as the pureſt blood of it is the eaſilyeſt tainted, we ought to be the more ſober and temperate, in treating and entertaining the moſt infirme part of it, which is Beauty, with the delicacies of praiſes, ſince by nature it is ſo apt to make exceſſes upon ſuch diet.

If we conſider how profuſe and inordinate even the moſt reſerved Lovers are in this entertainment, we may eaſily ſentence even this light riot to be poyſon to piety and devotion, which ſaith with the *Pſalmiſt, I will take heed to my wayes that I ſinne not* *Pſal. 38.* *with my tongue*; what can then be anſwered for them, who take care of their tongues only to make way for their ſinne? and ſince we are to account for idle words, methinks that order ſhould eaſily determine never ſo ſlight a paſſion to be inconſiſtent with Religion; for we know they are the aliment and life of all ſuch exceſſes; and certainly no idle words are ſo hard to anſwer for, as upon this ſubject of vain love: Upon other occaſi-

casions many vapouring extravagancies are like squibs thrown up and breake in the aire, above the heads of the company, and so offend no body; but upon this purpose, they are likely Traines laid to take fire and worke some ill effect, so that idle words upon the ground of passion, grow not as Weeds, wild out of the pregnancy of the earth, but are set as poysonous plants, with design of making venemous compositions.

How heavy these light words will lye upon them, let every one judge by this rule, that they are to be accounted for at the same price each one setteth upon them; for just as much as they would have them passe, (whether they be taken or no at that rate, by those they would put them off to, *viz.* whether they make that cozening advantage by them or no, with the creature) they must answer for as much to the Creator as they projected to make of them; and thus, as the Prophet saith, *As much Wind as they have sowed, so much Tempest they shall reape.*

Hosea 8. 7.

---

§. VI.

Presumption upon our vertue discussed, and the danger thereof remonstrated.

THere are many Lovers, who (when they find no direct design of impurity at first in their passions) conclude them competent with their salvation, and care not how neare the wind they steere, nor how many boards they make, as long as they believe they can reach the Port with this wind, which is so faire for their senses; therefore they pretend they need not stand so strait a course, as making *Jobs covenant with their eyes*, nor setting *Davids watch over their lips*, provided they set a guard over their heart, that no foule possession enter upon that seate: thus do they expose many faire models of their love, which in speculation may seem designed according to the square of Religion, but how hard it is to build adequately

equately to the ſpeculative meaſures in this ſtructure, none can tell that preſume to know it: our ſenſes are not inanimate materials that obey the order of the ſpirits deſigne, but rather labourers, which are eaſily debauched, to worke contrary to the meaſures and rule of the Spirit: hence it is, that they who will undertake in this caſe, all they can argue poſſibly for humane nature, render it impoſſible by their undertaking it, for they reckon not their preſumption as any impediment, which in the practiſe (as being an irritation of God) out-weighs all the other difficulties, and the more, alwayes the leſſe it is weighed in the deſigne; therefore as *Solomon* ſaith, *The wiſe man declineth evil, and the foole heapes on and is confident.* Pro. 14.

The beliefe of impoſſibility is the moſt prudent ſuppoſition in ſuch experiments as cannot be eſſayed without ſome deſperate expoſure of our ſelves: it may be demonſtrate by reaſon, that we may have halfe of our body over a precipice, ſo the centre of the weight be kept in an exact *æquilibrium*, that part which is penſile can never weigh down the other which is ſupported; but we ſhould thinke one mad that would try this concluſion, when the leaſt motion changeth the Poſition, and conſequently deſtroyeth the practicer of this ſpeculation: ſo thoſe that pretend to keepe their ſoules equally poiſed in the juſt meaſures between piety and prophane love, their eyes hanging over the precipice of temptations, which do ſo eaſily turne their heads, and then alter all the poſitions of their mind, adventure upon juſt ſuch a ſpirituall experiment.

He that ſeeketh danger ſhall periſh in it, is atteſted by the unhappy preſident of the wiſeſt of men, and it is ſuperfluous to inſtance other teſtimonies of this truth: When *David* and *Solomon*, the two brazen pillars of the Temple, (being the direction and fortitude of the Princes of *Iſrael*) were melted and poured out like water, (as *David* himſelfe confeſſeth) by the ardors of his fleſh, and ſo they ſeem to ſtand in holy record as two high eminent markes ſet upon theſe ſands, to advertiſe the ſtrongeſt veſſels not to venture to paſſe over them: and if Saint *Paul* (that veſſel of election, after his having ſeen the beauty of Heaven,

3 *Reg. ch.* 7. Jachin *and* Boos *the two pillars ſet before the temple of* Solomon, *ſignifying Direction and Fortitude.*

Heaven to possesse his heart) thought himselfe hard matched with the Angell of *Sathan*, and cryed out to heaven for helpe against him; shall any presume to entertain and cherish this ill Angell, and hope to overcome him with flattery and civility? for they make this tryall, who lodge in their thoughts, and serve with their fancies, strong impressions of humane beauty, and propose to keepe their body in order, even by the vertue of such a guest, pretending that the very object infuseth a remembrance, and reverence of purity.

With this and the like glittering conceipts do many vain Lovers fondly satisfy and abuse themselves, which is to answer the question of the *Holy Spirit*, that the fire they carry in their bosomes preserveth them from being enflamed by it; we may fitly say to such, in answer from the Prophet, *God laughs at you*; when all Gods advices are, that there is no security against this bosome enemy, but violence and diffidence; there is no meane between the flesh's being slave or master; this treaty of Friendship between it and the spirit, proves but *Dalilahs* kind holding of *Sampsons* head in her lap, while she is shaving him: How often do we see the Spirit thus betraid, and lye bound by this confidence? And truly, all those chaines which vain Lovers forge for the figuring out the powerfulnesse of beauty, may be said to be those irons the flesh hath cast off, and set upon the Spirit, which is truly captivated alwayes by the others liberty.

This considered, let none presume, that while they deny their eyes nothing which they covet, they can deny their hearts any undue cupidity; for this seemeth such an experiment, as if one of the children of *Israel* should have carryed a fiery Serpent in his bosome, presuming that while he looked upon the *Brazen Serpent* he could not be stung: sure such a perverted confidence would not have proved safe to the projector: So those who believe (while they have the love of God before their eyes) they may expose them to all the fiery darts of lustfull eyes; seem to tempt God by such a vain presumption: these are such of whom we may fitly say with the Apostle, that *Erring themselves they*

they lead others into errour, and have *a forme of Godlineſſe*, *but deny the Power of it*, *being lovers of pleaſure*, *more then lovers of God.* 2 *Tim.* 3. *v.* 4. 5.

Let no body then truſt to any confederacy between the fleſh & the ſpirit which is of humane loves making, for of all reconciled enemies, the fleſh is leaſt to be truſted after the accord, and love the leaſt for the arbitration; therefore let none believe their ſouls out of danger, becauſe in the firſt paces of their paſsion, they meet no inſolent temptations that face them, and declare the danger of their advance, for the Devill keepes likely his firſt Method ſtill, with thoſe he findeth in the ſtate of innocence, he taketh the ſhape of the ſerpent, and creeps up by inſinuation, and then changeth his ſhape into the figure of his power, and this tranſmigration of the evil ſpirits, from one body into another, is truer then the fancy of *Pythagoras*; for we find often this *Metamorphoſis* of the devill from the form of a dove unto a ſerpent, & from a lamb into a lion, ſince it is the ſame ſpirit that moves in the poetical doves of *Venus*, as was acting in *Eves* ſerpent, & thus what hath at firſt in our love an innocent form, paſſeth quickly into a venemous nature.

Wherefore ſevere caution, and repulſe of the firſt motions of our ſenſitive appetite, is the onely guard our ſoules can truſt againſt our bodyes in this caſe: for certainly many lovers ſink into temptations in which they periſh, as ſome do that wade themſelves unawares beyond their depth, who go into the water at firſt, with caution and ſecurity as they believe, and are carefull to find ground at every advance of one of their legs, but when the water gets to a certaine height, though they feel ground ſtill, they cannot uſe their legs, which are carried up by the ſtreame before they are out of their depth, and thus they periſh by this ill meaſured confidence: Even ſo the moſt cautious lovers do often caſt themſelves away, for as long as they feel but the feare of God as a ground, they go ſtill upon, and finde no temptations, (which the Scripture familiarly figureth to us by waters) force away abſolutely their conſents, (which are the ſouls feet) they think themſelves ſafe,

while they feel the ground of a good resolution, but comming on by degrees into such a depth of temptation, as the sensitive appetite doth surreptiously lead them into, their feet are easily carryed away, and so they are lost by this unexperienced presumption: and thus as *Solomon* saith, we find *There is a way which seemeth right unto man, but the ends of it are the wayes of death:* Me thinks *Solomons* experience should disabuse all men in the relying upon the virtue of their Spirit, when we see that his so singular inducment with the *holy Spirit* was not security against the danger of this presumption: we are warned by the *Apostle, not to extinguish the Spirit*, and nothing puts it out so soon as the bodyes being set on fire, the pure immixt fire of the cloven tongues will not hold in long in cloven hearts, they must be perfect Holocausts, which are to entertain that flame, and when the eyes are but warming themselves at strange fire, that is, intending onely an innocent delight in the sight of beauty, they are often in too much danger of being taken by this incentive.

Prov. 14. 12.

Genesis 3.

Holy Saint *Bernard* bringeth in *Eve*, looking upon the fruit, while it was so yet in her eye, when she saw it pleasant & faire to the eye; and asketh her, why do you look so longingly upon your own death? why are you so taken in looking upon that, which if you tast you are lost? you answer, that you do but cast your eye, and not your hand upon it, and that you are not forbid to see, but to eat; O though this be not your actuall crime, yet is it an aptitude thereunto, for while you are thus amused, the serpent covertly windeth into your heart, first by blandishments he intangleth your reason, and then by fallacies he diverteth your fear, affirming you shall not surely die, and thus sharpens the curiosity while he suggesteth the cupidity, and by these degres presenteth the fruit, and putteth you out of the garden; and this is commonly the event of the children of *Eve*, who entertaine this party with the serpent, weighing no temptation when it lights first upon their eyes, till it fall too heavy on their hearts to be removed,

Therefore Saint *Austin* giveth us an excellent advise, since the

the Devill doth watch thy heel, do thou watch his head, which is the beginning of an ill ſuggeſtion; when he proffereth firſt an ill motion, reject it; then, before delectation ariſe, and conſent follow; thus while thou breakeſt his head, he ſhall not be able to bruiſe thy heel. And ſure Saint *Auſtin* is one of the beſt Counſellors we can conſult in this caſe, for he reads it decided in that book which he was commanded to take up and read, while he was ſtudyiug the caſe, which adviſe as it came from the ſame voice, ſo it wrought the ſame effect, *take up thy bed and walk*; for it raiſed him from being bed-rid in this paſſion, and ſet him a walking with him who is *the way, the truth, and the life*; We cannot recuſe Saint *Auſtine* as a party againſt this paſſion, when he profeſſeth he had ſtudied long the agreement of it with Piety, therefore let us heare the reſult of his ſtudies.

All the while he was in this diſceptation, he confeſſeth he found two wils in himſelf, the one carnal, & the other Spirituall; which by a daily contention did ſever and diſſipate his mind: and thus by experience he found the combate between the fleſh and the Spirit, which while his mind ſought to part and reconcile, ſhe was hurt by both parties, conſcience wounded her on the one ſide, and cuſtome ſtruck her on the other, on which ſhe was the moſt ſenſible, ſo as his ſenſes ſwayed him commonly to a partiality; thus he ſheweth us the links of that chaine, which lovers by degrees find their wills faſtened by; an eaſie ſeduced appetite raiſeth paſſion, and that cheriſhed, induceth cuſtome, and that uncontrolled imprints neceſſity, which becometh a puniſhment of perverted liberty; for the law of ſinne is the violence of cuſtome, by which the mind is drawne and held at laſt even againſt her owne reluctancie, but deſervedly, for having willingly fallen into this neceſſity, in this manner he confeſſeth that often upon the motions of the Spirit, which invited him to break off all treaty of accord, and to declare for the redemption of his captived appetite, he found himſelfe kept as it were in a ſlumber in theſe meditations of riſing out of that ſoft bed of ſenſuality,

and while he lay stretching himselfe to wake, overcome still by his drowsinesse, he lay still tossing in this resolution.

And alas, how familiarly do we rowle our selves asleep againe in this doubtfull drowsinesse, while we are halfe awake, purposing to rise and break off our fancyes, dreames, and illusions! O then let Saint *Austin's* alarum keep us awake, while we are in this halfe-wishing or vellity towards our casting off the workes of darknesse, let us not lie still stretching and consulting our senses, whether the night *be farre spent, and the day be at hand*, that is, whether there be not enough of our youth left to promise us time to make our selves ready for the last day, let us not slumber in this rumination, but rise and put on the *Lord Jesus Christ*, and not lie turning our selves to and fro, which is, to *make provision for the lusts of the flesh*; Saint *Austin* after he had rowsed himselfe upon this alarum rose up directly, and set himselfe to such exercises as kept him alwayes in that vigilancy which is required, not to enter into temptation, he presently broke off all treaty with this passion, and hath left this excellent test for lovers to touch their affections, to try if they be of that purity which is onely currant with God.

Rom. 13. *v.* 13. 14.

Apoc. 21 6.

They love God lesse then they ought, who love any thing besides God, which they love not for God.

This is to state God in our affections, as he hath proclaimed himselfe to our faith, to be *the beginning and end of all things*; Now whether a passion to the creature can by any compasse of humane frailty be drawne into this perfect circle, moving first from the love of God, and reflecting still back againe in all the circumference to that first point? is a question will be answered affirmatively by none, but by him who promised man he should become like God; for this is an understanding above the straine of humane nature: yet I believe there are many lovers seduced by this counsellor, who at first designe this innocent re-conveyance of their affections, passing through the creature back to their proper place, and of many of such projectors, we may say as Saint *Gregory* doth of the *Camell* in the

the law, that they *are cleane in the head, but not in the hoof*; they ruminate well, and speculate cleanneſſe and purity in the rationall part, but the feet of their ſoules, which are the ſenſitive appetites, want alwayes their right diviſion, becauſe they remaine too intirely carnall, and ſo the whole becomes illegall in the law of grace: therefore I may ſay it will be hard for ſuch *Camels* to paſſe *in at the narrow gate*; wherefore I ſhall adviſe thoſe well-meaning minds in *Chriſts* name, *He that is thus waſhed, wanteth yet the waſhing his feet*, they muſt indeavor to change and purge their terreſtriall affections (which are here typified by the feet) with as much neatneſſe as they can for the impreſſions of corporeall beauties, which at firſt are but as duſt upon their feet, if they be let ſtick upon them, do eaſily turne to ſuch dirt as is not to be got off but by water drawn from the head; teares are required to waſh off that at laſt, which our breath might have blown off at firſt. *Iohn* 13. 13.

Therefore let them remember *Solomons* admonition, in the firſt ſtraynings and impulſes of their frailties, thy eyes ſhall ſee ſtrange women, & thy heart ſhal ſpeak pervers things: we muſt anſwer then our hearts firſt queſtion, before it multiply arguments, with King *Davids* reſolution, *My heart, and my fleſh rejoyce in the living God*, who indeed is the Eſſence of all beauty and goodneſſe, and hath ſuch an immenſity of them, as even they who love not him directly, can love nothing under the notion of faire or good, that is not a part of him, though they be ſo injurious to God as to cover him with his own light, taking the leſſe notice of him, the more they find of his ſimilitude in the creature, they love and honour with his rights: in this caſe we do but like fiſhes who play and leap at the image of the ſun, as it is impreſſed upon the fluencie of their element, and take it for the reall ſubſtance: for when we adore the image and copy of beauty, ſhadowed out to us upon the fluent and tranſitory ſuperficies of well coloured fleſh and blood, are we not deluded like fiſhes, with a ſhining image of beauty ſuperficially delineated upon our own fleeting element? *Prov.* 23. 33.

and thus as the *Apostle* saith, we are erring, and leading into errour.

---

§. VII.

Some scruples resolved about the esteeme of beauty, and the friendship of Women.

UPon what we have discourſed I believe we may conclude, that none ſhould flatter themſelves with the hope of an agreement or co-habitation of theſe two, divine love, and humane paſſion; whereupon we may ſay, that they who treate this accommodation, are of *Micahs* diſciples who hope to lodge concordantly together an *Idol*, and an *Ephod*, making only as it were a Cell apart for God, and expect as he did, to proſper in this concordancy: But we know our Law-giver *Chriſt Jeſus* would not ſuffer ſo much as Doves to be traffiqued in the Temple; which figureth to us, that we muſt endeavour to diſlodge even all our levities and moſt harmleſſe amuſements out of our thoughts, which are apt to trade and bargain for a part of our hearts, that muſt be kept ſingle and entire to his love: Therefore we may much more forceably conclude with the *Apoſtle* againſt the co-habitation of any vain paſſion; *What agreement hath the Temple of God with Idols? you are the Temples of the Living God.*

Jud. 17.

2 *Cor.* 6. 16.

But now as I was laying downe my Pen, there come ſome objections from my memory of the worlds humour which hold my hand till I have anſwered them, though it may be I have already ſtrained the patience even of a recovering Reader, by the quantity of this preſcript.

Methinks there are many now, who (like the *Phariſees* that were in the poſſeſſion of the pleaſure of changing wives) reply as they did to Chriſt upon the deciſion of that queſtion, ſaying, if this ſtrictnes be required in our life, with women, we are debarred

Matth. 19. 10.

barred of all friendſhip and civill converſation with them; and it were better there were no beauty if this be the caſe, that we are interdicted a particular preference and eſtimation of it, unto whom I may properly return Chriſts queſtion for an anſwer, have you not read, that the ſouleof man is the ſpouſe of God? And that which God hath joyned ſo, nothing muſt ſeparate; no creature muſt ſhare any parcell of the heart, in ſuch a manner as may queſtion her fidelity, which is all the reſtraint I put upon the ſpouſe, but as wives are allowed friendſhips and familiarities with others, which do not impeach the ſincerity of their vertue, ſo the ſoule of man is permitted acquaintances, amities, and valuations of the creature, and proportionate to the excellencies wherewith they are advantaged from the Creator, giving the graces of nature a prizall commenſurate to their diſtinct dignities, ſo it be bounded in ſuch termes, as do not come within that incloſure of the heart, which is Gods property; for the Beloved challengeth the heart *as a Garden incloſed, a Spring ſhut up, a Fountain ſealed:* And yet this integrity of the Spouſes love to her Beloved doth not forbid her affections comming abroad, and converſing with amiable objects, as with her Lord his dependents and retainers, which ſhee may eſteem and delight in more or leſſe, as the ſtamp of his goodnes is the fairelyer impreſſed on them. *Cant.* 4. 12.

Wherefore I do not meane to attaint friendſhip with beautifull perſons, meerely upon the ſuſpition of our frailty, for ſuch intelligences are requiſite to ſome vocations in the world, which may ſay; in the Apoſtles name, *we muſt go out of the world, if we do not contract friendſhip with Women*, and I hope ſuch may find in this diſcourſe ſome direction how they may be able to *quench all the fiery darts of the enemy*, who can eaſily make up his Wild-fire in friendſhip. *Epheſ.* 6. 16.

And in anſwer of what concerneth the honouring of beauty, I profeſſe to eſteem the bleſſing of beauty ſo much, as I deſigne only by theſe adviſes to ſecure it from the treachery of ſuch a confident as beauty likely truſteth moſt, yet is truly ſuch a one as doth oftenеſt betray the goodneſſe of it; this is paſſion that

I detect, which is so naturally false to beauty, as it subsisteth but by betraying beauty, by perverting it into temptation and impurity; whereupon I would preferre reason to beauty, to have that trusted only, which may furnish true joyes enough, wherewith to entertain & delight the owners of it; shewing what a reall blessing beauty hath, by being made by God one of the best opticke glasses for the helpe of mans spirituall eye, by report from his corporeall in the speculation of divinity; for by this inference of the *Wise-man*, he may argue, If we *are delighted with these materiall beauties, we may judge how much more beautifull and lovely is the Lord and Creator of them*: adding, that by the greatnesse of the beauty of the creatures, the heathens were inexcusable, that they did not find the truth of one Creator.

Sap. 13. 3.

We may remarke a speciall providence of God in the order of nature, providing against the pervertiblenesse of this great blessing of beauty, for the most vehement cupidity of our nature ariseth not before the use of reason: the abuse of beauty, and the use of reason, are both of an age, whereby we have a defence coupled with the time of temptation, and our reason when it is seriously consulted for our safety, hath the voyce of the holy cryer in the desart, and directeth us to a stronger then her selfe, which was before her, though it appeared after her; this is *Grace*, which we may call in to our succour in all the violencies of our nature, so as with these precautions, I propose beauty to be truly honoured in that highest degree of nobility, which God hath been pleased to rank it among his materiall creatures, preserving religiously the Prerogative Rights of the Soveraign of our hearts, who demandeth not the putting out of the right eye as the *Ammonites* did for a mark of slavery, but proposed it onely as a medicine in case of scandall, when the liberty of the whole body is indangered by it, whereby we see devotion doth not infringe any of the rights of humanity in the valuation of materiall blessings, for in not admitting vain pasion, it doth rather defend then diminish the liberties of humane nature, which

1 *Reg* 11.

are

are truly inflaved by the tyrannies of paſsion.

Now in anſwer to that queſtion concerning friendſhip with women, I profeſſe to intend ſo little the diſcrediting of reall friendſhip with them, as I approve it for an excellent preſervative againſt the contagiouſneſſe of paſſion, for as paſſion hath been well ſaid to be friendſhip runne mad, ſo friendſhip may be properly ſtyled ſober paſſion; ſince it hath all the ſpirit and cordiality of the wine of love, without the offenſive fumes and vapors of it, and ſo doth the office of exhilarating the heart, without intoxicating the braine; Inſomuch as we finde, that our friendſhip with the proprietor of what we are tempted to covet, doth often, even by the ſingle virtue of morality, ſuppreſſe thoſe unruly appetites: Therefore when the power of Chriſtianity is joyned to re-inforce it, we may expect it ſhould much the eaſilier correct frailty of nature. *Friendſhip defined.*

It hath been well ſaid of friendſhip, that it is the ſoule of humane ſociety, and if our friendſhip hold this Analogy with the ſoul, to be equally intire in every part of the body, it is very ſafe with women, if the love be no more in the face then in the feet, as long as it is like a ſoule thus ſpiritually diſtributed, equally in the whole compound of body and mind, it is not in danger of the partiality of paſſion, which never maketh this equall communication of it ſelfe, but lodgeth ſolely in the externall figure of the body; and friendſhip thus regularly ſpirituall, may find a ſenſible as well as a lawfull delight in the beauty and lovelyneſſe of the perſon; for beauty hath ſomewhat that affecteth and taketh our nature, which methinks is ſomewhat like to that we call the fire, or the water in diamonds, which are certain rayes of luſter and brightneſſe, that ſeem the Spirit of the whole matter, being equally iſſued from all parts of it; and ſo there may be a kind of ſpirit, and quickneſſe of joy and delight that may ſhine upon us, from the object of a beautifull perſon, whom we may love ſo ſpiritually, as to conſider nothing in the perſon, ſevered from the whole conſiſtence and virtuous integrity of ſoul and body, no more then we do the fire of a diamond apart from the whole ſubſtance.

Thus beauty may innocently raiſe the joy of friendſhip, whiles ſincere friendſhip doth ſuppreſſe the danger of beauty, which is onely the kindling of paſſion; wherefore if it be rightly examined, paſſion which pretendeth to honour beauty, more then friendſhip, will be found but to vilifie and debaſe it; for paſſion uſeth this diamond but as a flint, to ſtrike materiall ſparkles of luſt out of it, whereas friendſhip lookes upon the fire of this diamond as delighted only with the luſter of nature in the ſubſtance of it, which reflects alwaies the ſplendor of the Creator unto a Pious and religious love.

But this high Spirituall point of friendſhip with women, (where we have no defence by conſanguinity againſt the frailty of fleſh and blood) is not ſo acceſſable as we ſhould preſume eaſily to reach it, many loves have ſtray'd that pretended to ſet out towards it; therefore we cannot be too cautious in this promiſe to our ſelves of ſecurity in ſuch difficulties, for our ſpirit can make no ſuch friendſhip with our fleſh, as to rely upon the fidelity thereof, without his own continuall vi-
1 *Pet.* 1. 17. gilancy; wherefore S. *Peters* adviſe is very pertinent in theſe intelligences, *Converſe in feare in this time of your ſojourning*, for otherwiſe I may preſage to you in the termes of the *Pro-*
Eſay 47. 11. *phet, Evil ſhall come upon you, and you ſhal not know from whence it riſeth*; for friendſhip doth often when it is too much preſumed upon, rob upon the place it did firſt pretend to guard, being eaſily tempted by the conveniency our ſenſes finde in that truſt: And as thoſe theeves are the hardlieſt diſcovered, that can ſo handſomely change their apparencies, upon the place, as they need not flie upon it; ſo friendſhip when it is debauſhed into paſſion, is very hardly detected: For when it is queſtioned by Gods authorized examinants, it reſumeth the lookes and ſimilitude of innocent friendſhip, and ſo remaineth undiſcovered, not onely by the exterior inqueſt, but very often it eludeth a ſlight interior ſearch of our own conſcience, thereby proving the moſt dangerous theef in the familiarities with women: For this reaſon I muſt charge this admiſſion of friendſhip towards women, with this clauſe of Saint *Paul*,

While

While you ſtand by faith, preſume not, but feare, for in this caſe we may warrantably invert the rule of Saint *John*, and ſay, that perfect love bringeth in feare: wherefore I will conclude this caſe with *Solomons ſentence, Bleſſed is the man who feareth alwayes, he that hardneth his heart ſhall fall into miſchiefe.* 1 *Ep. Joh.* 4. 18.

---

§. VIII.

The Concluſion framed upon all the premiſed Diſcourſe, and our Love ſafely addreſſed.

NOw then upon theſe evidences, we may fairely caſt paſſion in this charge of Treaſon againſt the Soveraign of all our love, and conſequently, all libertine diſcourſe, and familiarities with women, may juſtly be noted as Malignants, which legally in Religion ought to be ſequeſtered; nay even friendſhip it ſelfe (with perſons to be feared) lyeth under ſome cloud, as requiring a continual ſuſpitious eye upon it, to keepe it ſafe from all intelligence with ſenſual appetites; in ſo much as when it is ſincereſt, it muſt be watched with great prudence to be kept ſafe: for which cauſe in ſtead of all theſe perillous commerces of our love, I will preferre ſo ſecure an object to it, as Saint *Auguſtine* ſaith of it, *Love but, and do what you will*; this is the increated beauty of God, in which there is not only no feare to be had of our over-loving it, but even there is no fear of our not being out-loved by it, and ſo our love is alwayes ſecured to us.

Therefore, O Soule! Why doeſt thou halt and heſitate about the loving him, who muſt needs love thee faithfully? and art ſo prone to love that, which if it love thee at all, muſt do it perfidiouſly, either deceiving thee or ſome other: thou ſhalt alwayes be unhappy in loving ſuch, which if another love, thou

shalt be offended; or if they love another thou shalt be tormented: The love of God is exempted from all griefe or care; for in his loving of others, thou shalt joy, and that all may be in love with him, thou shalt wish: This is the transcendent sufficiency of Gods good, that he may love all, and be beloved of all without any detriment or diminution of either the lover or the beloved, but with a fuller joy of both: All other things are infirme, scanted and indigent, which are not sufficient for the loving of two, or the being beloved by two, without defrauding of one of them.

You then, that by love seeke contentment, why do you love that, which even the loving of, is disquiet? O love him, who even in the necessary disquiets of this life, can make you happy; how idle is it to love such goods, which by loving thou deservest to want, and not to love that good, where the act of loving is the fruition of it? for God being beloved becommeth yours: other goods when you love you become theirs, and so indeed you want even your selfe by such loves: God is only to be wanted by not being loved, and all other things which you leave for God, you find again in his Love; O then love that only, which alone is all things.

To conclude, all you who have much to be forgiven for other loves, transferre betimes all your affections upon him, where you may hope with the blessed Penitent, *To have much forgiven you, for loving much*: Thus only you can hope to attain to the state Saint *Paul* prescribeth to abstain *from all appearance of evill, that your whole spirit and soule and body may be preserved blameless to the comming of our Lord Jesus Christ*, and God grant that our soules may meet him with the lamps of the wise Virgins only lighted in them; and then we shall be no more in danger of ceasing to love what we should, when we enter into our masters joy, which is eternall love.

1 *Thes.* 5.23.

The

The fourteenth Treatiſe.

The Teſt and Ballance of Filiall and Mercenary Love.

In five Sections.

§. I.

Of the value of Love, and Gods tolerating ſome mixture of ſelfe-reſpects in it.

WHen *Eſdras* had cleared to the ſeduced people, that the Law of God could not diſpenſe with their retaining of ſuch ſtrange women of the Land as lay in their boſomes, they pleaded for ſome time to make this painfull divorce, ſaying, *It was not the worke of a day or two*: So methinks, many who are convinced in this point, of the prohibition of this alien and ſtrange conjunction of our Love, which is the child of God, with vain paſſion, the daughter of the earth, pretend that by degrees they will ſever this impurity from their loves, becauſe it requireth ſome time, and much grace to make this diviſion. 1 *Eſd.* 10. 12.

I confeſſe, it is not the worke of a few good motions or remorſes, it asketh as it were a melting and liquefaction of our hearts, to ſeparate this droſſe from the pure ſubſtance of love; but we are ſo much furthered towards this operation, as the fire we muſt worke it in coſteth nothing but the asking: It is that which the *Spouſe* ſaith, *are coales of fire, and have a vehement flame*, and hath a ſpeciall vertue to purge and calcine our affections, according to the Prophets advice, *of ſeparating the pure from the impure*: and we may confidently call for this fire downe from heaven, by the Spirit of our maſter to conſume *Cant.* 8. 6.

theſe his enemies, *the concupiſcence of the eye, and the concupiſcence of the fleſh*, that are the oppoſers of this purgation, and refinement of our hearts which he demandeth of us, as ſilver ſeven times tryed.

Reflecting upon the exactnes of this receiver of hearts, if we reſolve to trade with our loves for the Kingdome of heaven, we muſt examine ſincerely what temper of purity is currant with God; for as paſsion doth both lighten and vitiate them in one kind, ſo is there another ſort of droſſines in our nature, which doth often too much imbaſe our love, by an overallay of ſelfe reſpect, that rendereth it too mercenary, and of too low a value: it is very requiſite then to be rightly enformed of the Standard by whoſe purity all our love, that paſſeth for the purchaſe of the Kingdom of heaven, muſt be tryed & teſted.

In our contract for heaven, there is a ſtrange ſingularity, ſince both the paiment and the purchaſe, are one and the ſame thing; differing only in degrees of intenſion and purification; for infirme and imperfect love is our price, and love perfected and conſummate is our poſſeſsion; namely, God who is love is all; & as love is the beſt thing even in heaven as well as in earth, it is conſonantly appointed for the chiefe commerce between them: wherefore God asketh but the heart of man even for all himſelf, & knowing that the heart in the moſt entire tranſaction of it ſelfe in this life, can remit but imperfect and defective love: we muſt examine ſeverely what rates of imperfectnes God admitteth in our affections; for in favour of our poverty, he accepteth ſome part of our payment, in that which is, as I may ſay, the baſe money of our nature, mercenary love, which he alloweth for the conveniency of our indigent and decayed eſtate.

1 *Ep. Joh.* 4. 8.

Methinks by this alluſion we may appoſitely explain what degree of allowablenes mercenary love may be accepted at; for as baſe money is a meanes of commerce between the rich and the poore, and is not commonly allowed in payments, above ſome low ſumme: ſo God in condeſcendence to the poverty and incommodity of our nature permitteth mercenary love in

ſome

ſome proportion to be currant, between his plenty and our penury, but will not accept our totall diſcharge in it, we may have ſome ſelfe-reſpect in our affections to God, that may repreſent to us our rewards, as a beneficiall traffique and correſpondence; but if we aſſigne all our love too partially to the intereſt of our private bleſſings, we are in danger of loſing heaven, by trading only for it; by reaſon this kind of love ſeemeth to treat with God only, as he is in heaven, not to affect heaven as it is in God; and ſo we may faile of both, by this miſplacing of them in our deſire; they who ſeeke God firſt, are ſure to find heaven with him, but they who looke at heaven only, are not ſo ſure to find God: for in this Court the very aſpiring to the Kings favour is the acquiring it; and we know the having grace and credit is a better ſecurity for the making of benefit, then the affecting of gaine, is an addreſſe to the attaining of favour.

This conſidered, we muſt be adviſed, not to reckon too much upon this baſer ſpecies of mercenary love, for though it be admitted for ſome part of our account, it will not be accepted for the whole ſumme of our purchaſe, it muſt be *the gold tryed in fire* which the Angell adviſeth us to provide, that muſt make the greateſt part of the price of that precious Pearle for which we traffique: and this is *filiall love*, even as pure as wee can refine it, in this our ſordid conſtitution: Wherefore I conceive it will be expedient to lay out ſome pieces of both theſe loves, that thoſe who deſire to diſcerne their differences, may have ſome facility to weigh their own diſpoſitions by theſe portions of either of them exhibited as juſt meaſures, whereby they may judge their due proportions. *Rev.* 3. 18.

SECT.

§. II.

Mercenary Love defined, and the relying much on it dissuaded.

MErcenary Love, is that which affecteth God chiefly, in order to our own remuneration, and so seemes to looke up to heaven, rather as on a mirrour of reflexion, then as on the essentiall splendor of Gods presence; whereby this aspect on God seemes more referred to the sight of our selves in him, then to the seeing of him in himselfe: this kind of love then savoureth much more of the minds immersion in our senses, then of the spirituall nature of the soule, which by her own instinct pointeth back to heaven, in order to a free returne to God from whom she issued, rather then that she is drawn thither by a reflexion on her selfe: and the more the soule is abstracted from selfe-respects, the more genuine and kindly return she maketh of love; which free and ingenuous reaspiring to her own repatriation, we terme *filiall love,* which is to love God more fervently, for what he is to us by his own nature, then for what we are promised to be by his grace, which is a due to God, who as he is a father to us, in so admirable a kind, as his love to us, not his delight, as in other fathers, is the occasion of our being; so his being, rather then his blessings ought to be the object of our love.

Mercenary love defined.

But in our degenerated nature, *mercenary love* seemeth to be the Elder Brother, yet as it is the sonne of the Bond-woman, so is it not the heire of the blessing; though God doth heare the voice of this *Ishmael*, and assignes some allowance to it, yet he settleth not *the Covenant* upon it: *Filiall Love* is our *Isaac*, the issue of a free ingenuous Soule, the spouse of God, and of that stock, *Christ*, as the Apostle saith, *is born in our hearts*, and the chiefe blessings of christianity are entailed upon this seed of the *Holy Ghost*, Filiall Love.

Not-

Notwithstanding we must acknowledge this *Ishmael* of *mercenary love* to be a legitimate issue, though of a servile mother: for King *David* himselfe owneth the Linage of it, saying, *I enclined my heart to performe thy statutes for reward*: So as I do not censure the matter, but advise the regulation of the measure of it: For it may be said to be of the nature of Dwarfes, which are an imperfection, not a perversion of nature; and so like them, the lesse it groweth, the better it remaineth, the littlenesse of it making some amends for the infirmity: And we may say aptly, that this kind of love, *is permitted us for the hardnes of our hearts*; for from the beginning it was not so, since we know God made the soule to reflect backe upon himself, directly, as a Beame emitted from his own goodnes; and so it was to revert upon him, in as direct a line, as Rayes are reverberated upon the substance from whence they issue: But we know who changed this course of the soule of man, and taught her this flexuous serpentine motion of *selfe-love*, in which she seemeth now to revert to God: For *selfe-love* moveth in a posture of indirectnesse and retorsion, winding and looking backe upon selfe-respects: yet Gods indulgence is such, as he tolerateth this infirme, crooked regresse of the soule, when by the succour of grace, the heart is sollicitous to rectify and straighten the course of our loves reflux, bending as little as we can in the obliquity of our nature towards private references, and addressing the major part of our wishes in heaven, to the glory of God. *Psal.* 118.

When our hearts do sincerely aime and point at this straight *filiall love*, God, like a tender father, doth rather compassionate then reproach the wrinesse and indirectnes of our paces, in this feeblenes of our feet, when our hearts are set straight in this way of our loving him, as we see fathers deale with little children, which they call to them when they beginne to try to go alone, when they see them crosse their feet, and reele forward in their weake faltering motions, sometimes falling by the way, they do rather cherish them then chide them for this imbecility: so God, when he seeth the heart straining forward, with the best of our powers, towards a simple immediate love of him,

doth not discourage this infirme staggering of our nature, between mercenary and filiall love; and in conformity to this his Method with his children, God saith by the *Prophet*, *I have taught Ephraim to go, and taken them by their armes*, and then in condescendence to our degenerous and ignoble nature, he advanceth further, and saith, *I drew them with the cords of Adam, with bands of love*: that is, God presenteth us with such attractives, as affect most our interested constitutions, which are the objects of remuneration, and private salary; and of these threads, (made of the fleece as it were, of our own nature) he vouchsafeth to frame cords to draw us, and fasten us to the love of him, but we must not take this mercifull indulgence given to our defectuosities, as a dispensation for the sordidnes of our loves, but rather in a holy effect and contention of gratitude, strain to love God the more purely, and irrespectively to our selves, in regard of the transcendent benignity of this dispensation.

Hosea 11.

This supposed, we ought to consider *mercenary love* under the same notion, as Saint *Paul* exhibits to us the Law of *Moses*, as a Preceptor or Tutor to us in the childhood of our love, to lead it by degrees to *filiall love*, which is the full age of our affections: For indeed while our love is in this first infancy, our minds may be well said to be in bondage under the elements of the world, rather serving upon a servile contract, then acting as heires of the Promise; which dignity a Christian evidenceth only by *filiall Love:* indeed the other sort is rather legall then evangelicall, and alone bringeth nothing to perfection.

Gal. 3. 24.

SECT.

§. III.

Filiall love deſcribed, and ſome ſtrong incentives preſented to kindle it in us.

NOw then (as the *Apoſtle* ſaith,) *Let us leave theſe beginnings and rudiments of the doctrine of Chriſt, and covet earneſtly the beſt gifts, and I will ſhew unto you a more excellent way*; by as much as the matter of the altar of perfumes was more precious then that of Holocauſts, let us then leave fouling our hands with this braſſe of *mercenary* love, and fall a telling out this gold of *Filiall dilection*. *Hebr.* 8. *Corinth.* 12.

Filiall love is an adherence of our hearts to God, under this mixt notion, principally of his own being, and ſecondarily of our relation to him: So as this may be ſaid to be a repercuſſion of his own light upon him, as ſimply as our compounded nature can reflect it, the light of Gods countenance impreſſed upon us, being by this love reverberated upon the divine nature, *From the eyes of the hand-maid, fixed upon the eye of her miſtreſſe*, more in order to the duty of her nature, then in private affection to her ſelfe: So that this kind of love ſeemeth to be in the regeneration of man in the age of reaſon, what the ſoul is in his firſt generation, to wit, the firſt principle of life: For our devotion is but as it were an *Embrion* before it receive this animation, which is induced by an infuſion, even of that love, wherewith God loveth himſelfe, ſince it is the holy Spirit diffuſed in our hearts, that quickneth and informeth them by this kind of love: This is then the onely ſort of affection worthy of God, whereby we returne him that part of the divine nature, we partake by his communication, while we ſeem thus to remit the *holy-Ghoſt* back to him out of our hearts, loving God with the ſame affection, we derive from this reſidence in our ſoules. *Filial love defined.*

Methinks the dignity and preſent delight of this noble love (though it were an unthrift anticipation in this our minority, and were to be diſcounted to us out of our future eſtate of loving) might tempt a ſoule to take up for her preſent joy and ſatisfaction, the ſuavity and bleſſedneſſe of this excellent love: how much the rather ought we then aſpire to this degrees of loving, when the eſtate of our reverſion is reproved proportionately to the degrees of this our anticipation? This may well be the Method of ſuch a father, whoſe portions to his heires, are the injoying himſelfe; no wonder then, that the deſire to preoccupate this ſtate, ſhould augment the childrens inheritance: For the Father (who is infinite love,) muſt needs be largeſt to them who have advanced to themſelves the moſt of *Filiall love*: and the reaſon is, that this Celeſtiall Father can reward nothing but his own gifts, aſſigning alwayes ſecond benefits, by the meaſures of his firſt liberality: and thus the more he hath inriched us with this love, the more he remunerateth the poſſeſſion of it; ſo that *mercenary love* when it is underſtood, will be found to damnifie it ſelfe, by this projected æconomy of ſelfe-proviſion: for in this commerce, all private reference imbaſeth ſo much the ſpecies wherewith we negotiate, as it falles in value, juſt as much as it riſeth in quantity.

When we reflect upon the ſtate of humane nature, we may collect eaſily, how much God deſireth this correſpondence of *Filiall love*, ſince even from the forfeiture of all our filiall dignity, he tooke the riſe of a nearer and firmer alliance of our nature unto his, and faſtned it ſo to this filial conſtitution, as he took it out of mans own power, ever to divide or ſever it againe from this relation; for even the ſinne of man can never divorce our humanity now from this filiall ſtate, ſince the naturall Sonne of God, will now no more ceaſe to be man, then to be God, ſo inſeparably is our nature now fixed in this filiall reference; for though individuals may (by want of *Filial love* to the divine nature) ſeparate themſelves from a bleſſed participation thereof in eternity, yet our nature can never fall from

from this divine conjunction, but shall remaine elevated above that of *Cherubims* and *Seraphins* to all eternity.

O who can contemplate this, and consent to love God, lesse nobly then our present nature will admit, considering we have even the nobleneſſe of our nature, now set out to us as an object of our love! for as it is in *Jesus Christ*, we cannot overlove our own humanity: and since God hath done as much as was possible for him in honour of our nature, shall man be content to love this God, lesse then is possible for his constitution? nay there are grave Divines, who indeare this obligation upon our humanity by this supposition, that God lost the love of much nobler creatures, by his preference of mans nature before theirs; and if the supreameſt of all creatures, thought this as a partiality to an unworthy subject, a provocation to leave loving of God; shall not this prefer'd creature derive from hence a powerfull motive to raise and purifie his love, in respect of this so obliged propoſure; whereof the *Apostle* glorieth, and insisteth much upon the prelation of the seed of *Abraham*, before the nature of *Angels*, as one of the strongeſt inducements, to intereſt our hearts in this filial affection.

And since God hath prefer'd the nature of man, before that of *Angels*, not onely in point of honour, but likewise in the part of succour; why may we not suppose he valueth more the love of men, then that of *Angels*? this conception may safely be made use of, to incite us to the studying the abstraction and spiritualizing our loves, to the pureſt degree of our compound nature; in which (the very disadvantage we have more then pure spirits in the deveſture of selfe-respects) may be converted into a conducement to the value of our purity, by reason the oppoſition of our bodyes in this disintereſted love, is counted to us an indearement of our hearts, when in this reluctancy of one halfe, we reduce our love to that decree of implicity which is compatible with this our complexure; and as Saint *Jerome* saith of the chastity of virgins compoſed with that of *Angels*, *There is more felicity in the one, but more*

fortitude in the other: So we may ſay reſpectively of their two loves, that there is more happyneſſe in the one, but more Heroickneſſe in the other.

What Angelicall love exceedeth in the fineneſſe of abſtraction, humane may anſwer in the fidelity of extraction, ſince his is laboured and formed out of repugnant matter; for man muſt overcome, what Angels have not to reſiſt, many materiall adherencies incorporate in his ſenſes, inſomuch as the ſonnes of men for the purifying their affections, muſt (as it were) ceaſe to be themſelves, and theſe ſpirituall ſubſtances for the ſimplifying of their loves, need but reſt and remaine themſelves.

Wherefore in this ods of natures, in this act of loving, the difficulty on mans part paſſeth as an allowance of ſome diſparity in point of fineneſſe and ſeparateneſſe; and taking our loves with this allowance, they may be thought as currant with God, as thoſe abſtracted affections facilitated by a more ſimple nature; ſo that when man ſigheth, (as the *Apoſtle* ſaith) as burthened with inviſcerate intereſts, longing to put on this pure ſpirituall veſture of *Filiall love*, this kind of heavineſſe of ſpirit, may be ſaid to make his love weight in heaven; and indeed the eaſieſt way to lighten this kind of burthen of ſelfe-reſpect, is to ſigh it away by degrees; for nothing looſeneth and bloweth off more this duſt about our hearts, then theſe breathings and aſpirations of the ſoule in a reſentment of thoſe impure mixtures, the body infuſeth into her love to God; ſo that we are, as I may ſay, allowed what our nature aboundeth the moſt in, which is ſorrow, to make up that wherein our love is the moſt defective, which is ſimplicity and immixture; ſince a pure and ſincere ſorrow, for the mixture and impurity of our affections to this indulgent Father, is accepted as a compenſation for the defect of pure and *Filial love*.

SECT.

§. IV.

Motives to Filiall love, drawn from our severall relations to God, as also from the dignity and advantages of this sort of love.

LEt us observe a little under what affecting notions the divine *Trinity* vouchsafeth to exhibit it selfe to the love of man, the first person under that of a father, the second of a brother, the third of a comforter or a friend; so that the love of man may be said to be an act wherein they have all one indentity, while they are distinguished into these three obliging relations, issuing out of the unity of love; thus the deity seemeth to draw it selfe out into these several lines of benevolence, to take in all the wayes and avenues to our love, since there is no inclination that is not suted and matched by these agreeable correspondencies, if our affections do not so easily ascend to the relation of a father, we have that of a brother, which is level and even with the current of our naturall love, and if it seem to runne too stilly and slow in this channell, we have the respect of a friend and comforter to turn it into, in which our affections may be said to runne downward in respect of their pleasant current, and so to have the quicker motion: thus hath the divine charity fitted all the sympathies of our rationall nature, with competent and attractive motives to ingage our loves unto it selfe.

Doth not then this Method prove what God saith by the *Prophet*, *What could I do that I have not done for this generation?* shall man then leave any thing undone, that his love may retribute?

When the *Prophet* asketh in admiration of Gods condescendence, *What is man that thou art thus mindful of him?* may we not answer, that though man was nothing but by Gods mind-

minding him, yet now by that act of bounty, he is become ſonne, brother, and friend to God: Then may we not ask now with greater wonder, *What is man, that he can be unmindfull of God?* and attend to the loving himſelfe who is nothing, thereby deducting from his love to God, who offered him yet more for his affection, the becoming even like himſelfe, for but loving him all he can, and ſpecially when ſelfe-love which oppoſeth this integrity, reduceth him to worſe then nothing; ſurely no body can ſeriouſly ponder this ſtate and obligation of man, and not cry out with the *Prodigall*, if he have hitherto miſpent and diſſipated his love, *Father I am unworthy to look upon thee in this relation*, and if he have not been ſuch an unthrift, nevertheleſſe if he find much mercenary droſſe ſticking upon his love, let him humble himſelfe with the unſetled father in the *Goſpel*, confeſſing, *Lord I love thee*, but impurely, and do thou purge the impurity of my love, and love that calleth in for this ſuccour, groweth ſtrong enough by this diſplicence of his weakneſſe.

This indulgent diſpenſion with our defective love, floweth from that gratious relation of friends to the Son of God: which dignity ſeemeth ſo firmly inſtated in our nature, as the
Matt. 26. 50. conferrer of it did not degrade, even *Judas*, after the forfeiture thereof, he was received with the title of *friend*, when he came to renounce all his rights to that conceſſion, it ſeemeth he was yet in a capacity of being reſtored, if he would but have pleaded by love and ſorrow for his reſtauration, he might have ſold God, and yet have injoyed him; if he would but have loved him after he had ſold him; had he inſtead of caſting the price of his diſpaire, into the materiall temple, brought but back his faith and his love to the living temple, caſting himſelfe forward at his feet, as a counterfall to recover his falling backward when he fell from them, had he then with penitent kiſſes repai'd unto *Chriſts* feet, beſought the taking off that perfidious impudence which ſtuck upon his lips, we may well believe *Chriſt* would have received him in this returne, with *Friend thou art welcome*, comming with theſe kiſſes,

kiſſes to ſigne the Sonne of man's being the Sonne of God, and it is very probable he would then have equalized the good theef.

O what cannot love obtaine of him who loved us ſo much, as he ſeemed not to love himſelfe in the expreſſion of it? Let us then copy this love, as well as our diſproportions allow us, and aſpire to ſuch a dilection of him, as may ſeeme a deſertion, and even an exinanition of our ſelves, which were as the *Apoſtle* ſaith, the degrees of his love to us; *Phil. 2. 7.* and in this our imitation of his love, we have a ſtrange advantage of him; for he was faine to take upon him the forme of a ſervant, to expreſſe his exceſſive charity, and we put on a divine ſimilitude in this our exhibition of pure diſintereſted love to him; for we manifeſt our partaking of the divine nature in this denudation of our own, when our love is refined and purged from mercenary reſpects.

And when we penetrate into the divine nature, we perceive that we are ſo farre from loſing any thing by this ſelf-poſt-poſure, as we loſe even no time in point of our remuneration: For there is no interim between our loves looking on God for himſelfe, and the ſeeing our intereſts in God, ſince in the ſame inſtant, our loves look directly upward upon this mirour of the Deity, it reflecteth to us our own bleſſedneſſe, and the leſſe we looked for our ſelves, the more we then ſee of them, reſplendent in that clarity.

This Celeſtiall mirrour, maketh a reflection much differing from all materiall ones, for it doth not ſend back to us the ſame image we ſet before it, but a farre better then we had any capacity to expoſe unto it: for when our love looketh upon God, refer'd ſimply to his own eſſentiall purity: This ſort of mirrour returneth to us not ſo much the image of our loves to God, as the repreſentation of Gods love to us, by reaſon we ſee then God loving us, in this our intuition of his goodneſſe: which reflection ſheweth us a better character of this manner of our love, then we could have prefigured to our ſelves; and when we behold our ſelves in that image of Gods

loving us, we cannot overvalue our selves under that notion, so that this is a blessed, and a safe course, joyntly to please God, and humour our own nature in a selfe-complacency.

Thus have I endeavoured to figure these two loves, and I have set them both in the tabernacle, but in unequall ranks of dignity, the one without, among the utentsils of brasse, the other within the vail, among the instruments of gold: so as the most ignoble of these two species, is allowed in the service of religion in some degree, but is not accepted single, as sufficient for our religious oblation: For God tollerateth no longer the infirmity of that love, whereof we our selves dispence with the insufficiency, so that the relying upon *mercenary love*, may decry it, while our disclaiming the meanness of it, may hold it up current with him, to whom King *David* paying the purest species, said, *Thou art my God, and standest in no need of my goods.* *Psal.*

---

§. V.

Advises in order to the preserving this sort of Love and fraternall dilection, represented as a gracious rule whereby to judge of our rectitude in filiall love.

THese two loves being thus set by one another, (whereof I have not only drawn the several complexions, but delivered the diverse constitutions,) there is little doubt which of them will be preferred, but much, which will be rightly pursued; for our degenerated nature is apt to believe that the verball preferring of *Filiall love*, is the having it: and certainly, many who have been neare it, have missed of it, by concluding they had attained it; and many have lost it, by conceiving it might be kept, and left loose without much attendance, whereas they should remember that it is not the Spring of our fallen nature, that of it selfe riseth to that point from whence it fell; it is the force of grace which can only raise

raiſe and re-mount it to this elevation; and our ſpirits muſt continually attend this operation of Grace, to force up this pure affection againſt the riſings of our ſenſitive appetites, which make ſteepe oppoſitions to this reflux; inſomnch as if this worke be not aſſiduouſly intended, our affections quickly ſinke into the channell of our earthy nature, which is intereſted and mercenary love.

They who pretend to keepe their hearts exalted, as the Prophet ſaith, above the altitudes of the earth, in this purer element of *filiall love*, muſt watch it continually, when they hope they have it, and ſtill pray for it as if they feared they had it not: and there is no ſo ill ſign of our having any of it, as our preſuming we have enough of it; as Saint *Auguſtine* ſaith of the knowledge of God, that he who hath ſpeculated his nature never ſo long, when he commeth to think he hath found a compleat definition of God, may be then ſaid to underſtand the leaſt of him: So may I ſay of *Filiall love*, they who have been never ſo long filling their heatrs with it, when they preſume they are full enough, are then the moſt devoyded of it: It is in our love, (referring to the immenſity of God) as in numbers relating to infinity, wherein any ſumme never ſo great, when it is once caſt up and ſtai'd in any total, mav be ſaid to be further from infinity then a much leſſer number, which is ſtill running on without any determined period: So any degree of love to our Creator, being once voluntarily bounded and circumſcribed, is farther off from our interminate duty of loving, then an affection never ſo much behind, that is ſtill advancing without a purpoſe of terme or limitation.

This then may be an infallible note of the deficiency of our love, when in any ſtraine of interior fervor, we conclude we may ſtay our loves at ſuch a pitch, and make plaines upon it, never aiming at a higher flight, and this may be a ſecure reſt for ſuch hearts, as are yet never ſo infirme in their loves, that as long as they purſue ſincerely the premotion and advance of them, loving all they can, and reſolving never to love leſſe

then all, they can improve their loves by any solicitude, they may believe they love enough, for nothing reacheth nearer Gods actuall infinity, then this (as I may say) optative infinity in the soul of man, which though she can never reach the other infinite existence, yet hath a possibility of never staying or limitting her motions towards it: This consideration drew from Saint *Bernard* this elegant indearement of the capacity of love, in these words to God, *O otherwise incomprehensible Majesty to a soul loving thee! thou seemest comprehensible, for though the conception of no soul or Spirit can comprehend thee, yet the love of a true lover of thee, comprehendeth all thou art, when he loveth all thy being, how great soever it be.*

What greater incentive can we wish for the purifying our love, then to conceive that capacity to be granted to our love on earth, which is denyed to our understanding even in heaven, to wit, the full comprehension of God? but there is no love unlesse perfect filiall, that can beare this so large ascription: For our mercenary affection may be said to look upon divinity but as an object angular, onely as it pointeth unto our selves, and doth not spread out souls upon the spherical and circular form of the divine goodnesse, as it is it selfe, imbracing all forms and beings, which latitude and expansion is peculiar unto *Filiall love*, as an operation of that all-comprising charity, diffused in our hearts by the *holy-Ghost*: For all our love to God is inspired by himself, as the light inlightning, maketh the light that is illuminated.

Rom. 5.

God hath provided so kindly against our mistaking of our way to this excellent love, as he hath set us a sensible mark to guide us by, which is fraternall love, which we have as a kind of visible object, whereby to direct our course; so that if our love lose sight of this mark, we may be sure it is out of the way to filiall affection, for the beloved *Apostle* (in pursuit of his Masters specifical difference given to know his disciples from others, which was the loving of one another) giveth him the lie, that is so bold as to say he loveth God, when he hateth his brother: And sure it is a speciall mercy, the laying for us

1 *Ep. Iohn,* 4. 10.

these

theſe ſenſible ſteps of ſociable dilection, whereon we may feel our hearts riſing up to that imperceptible object of the Deity, that *by loving what we do ſee,* we may direct the *courſe of our love to what we do not ſee,* if we wanted this land-mark, (whereof the Phariſees took down the upper halfe, when they ſhortened the precept of loving our neighbour, to the length onely of reciprocall friendſhip) our love would be much more expoſed to deviation, in the courſe to heaven; For we know it is much eaſier to keep our way at land, where we have diverſe ſenſible marks for our guidance, and infotmation of our advance, then at ſea, where we keep our courſe by accounts of art, and little viſible directions; and our love to our brothers, ſeemeth to be a paſſage of our minds by land, ſince in that motion, in our own element, we have many marks and ſignes of the rectitude of our love; whereas the elevation of our loves to the inviſible being of God, ſeemeth to be a courſe at ſea, wherein we are conducted onely by ſpirituall and abſtracted notions.

We may therefore account our ſelves much favoured by having fraternal love as a ſign & ſecure token of our loves being in a ſtraight and rectified addreſſe to God, and the boſome-*diſciple* of *Chriſt* fixeth this, as the pole by which our love may ſafely ſet his courſe to our Celeſtiall Father, affirming that *He who loveth his brother, abideth in light, and in him there is no ſcandale*; this is grounded on his Maſters aſſertion, that *the ſecond precept of loving our brother, was like the firſt of loving God*; and theſe two loves may (me thinks) be ſaid to be different: but as the Divines ſay, Gods attributes are diſtinct from his Eſſence, not really in their own nature, though they are ſevered by diſtinct conceptions in our underſtandings, to wit of Gods wiſdome, goodnes, juſtice, &c: we form conceptions diſtinct from his eſſence, which are all really the ſame thing with it: In like manner we frame diverſe notions of this charity, as it is divided into theſe diſtinct exerciſes, which is really the ſame, & is diſtinguiſhed onely by our underſtanding, according to theſe ſeveral reſpects towards God and our brother; for it is

1 *Ep. John,* 2. 10.

Mat. 22. 39.

the same inspired love that streameth it selfe into these diverse acts or operations: Let us then blesse God for this precept of *Fraternall love* given us as a visible pillar of fire, which while we have in our eye, we may be confident of being in our way, to the term of *Filiall love* consummate in the sight of our Father, who is as yet visible but in his images; wherefore let us attend unto this duty, *as to a light shining in this our dark place, untill the day-star of Filiall love rise in our hearts.* 2 *Pet.* 1. 12.

Thus have I set before you *Christian Charity* in the forme of *Jacobs ladder*, on which our love must ascend to him who rests upon the top of it, and in this similitude *mercenary love* seemeth to answer well to the lower rounds neerest the earth, on which our infirme nature is allowed to set her first steps, and so to rise by degrees to the uppermost marches which touch heaven, to the which none reacheth but filiall love, and our fraternall charities seeme to be the side-pieces which combine and compaginate the whole frame; so that these three concurrencies do compleat the meanes of our soules re-ascent to her *Creator*: And since Christian grace is derived from the filiall relation in the Deity, *Filiall love* in this state of our adoption must needs be the pillar & strength of *Christianity*, which like the pillars of the holiest part of the *Tabernacle* hath *the head cast of gold, and the feet of silver*, that is, it containeth not onely the purity and preciousnes of speculative love, but the pliantnes and commerce of practicall charity, whereby the feet in action, hold a proportionate value to the head in speculation; thus by the intelligence of speculative, and the industry of acting charity, our souls are safely re-conveyed into our Fathers bosome, where the portion of every child is no lesse then the becomming like the Lord of all, *our elder brother Christ Jesus, whose Filial love* hath purchased this co-inheritance for us, upon this condition onely on our part, of loving our father and his, with an affection copied after his; and the liker we draw this image, the more we shall resemble him when we shall become like him by once looking on him; *let every one then that hopeth this, sanctifie his love, as his is sanctified.* 1 *Epi. Iohn.* 3. 3.

THE

The fifteenth Treatise.

The Duties of a Christian towards Enemies,

Divided into five Sections.

§. I.

The precept of loving Enemies, sweetned by many Reasons drawn from Christs injoyning it, and his acting it.

NEver man spake like this, said our *Saviors* enemies of him, when they came armed with Malice, and Authority to offer him violence: This singular attribution was due to all he said, but cannot, me thinks, be more apposite to any thing he uttered, then to this injunction of, *Love your enemies, do good to them that hate you*; The strangeness of this precept seemeth to imply, That the Author of Nature onely could be the proposer of it, because the complyment with it seemeth to require a reversal of the instincts of Nature, and looks like a greater undertaking, then the re-edifying the Temple in three days; this seeming as many miracles proposed, as there are Humane tempers in the world to be wrought upon: For the answering of Hatred and Injury with Love and Charity, seemeth more incompetent with our Nature, then the proposition which posed *Nicodemus*, since it may be said to be less strange for Nature to revert to what she hath once been, then to transcend so much her own dispositions, as to be raised from a Humane to an Angelical temper: For in this state of Charity,

John 7.

Matth. 5. 44.

John 3.

the spirit seems no ways acting by the impulses of the senses.

Me thinks those Cœlestial Doctrines should have attested to his enemies, that it could be no less then the Creator of Men and Angels, that could undertake these Conversions of old men into children, and all men as it were into Angels; and he it was indeed who proposed this renovation and exaltation of our Nature: and well might he do it, who had in his person brought God into Infancy, and Man into Divinity. We may fitly then proclaim of him, with them that heard him, referring specially to this article, of *Loving enemies*, that he taught not as the *Scribes*, *but as having power*: For the Doctors of the Law durst so little press this duty upon the people, though it were contained in their Commandments, as in complyance with the hardness of their hearts, they ventured rather to allow a Bill of Divorce to their loves, in this case of consorting with enemies; and in this perverted liberty, *Christ* found the people strongly habituated.

Insomuch as we may say not improperly, That our *High Priest* found the fire of this Charity, which came out of the flames of *Mount Sinai*, as much altered in apparence, as *Nehemias* did the fire of the Altar, that had been hid during the Captivity, which seemed turned into a thick water: And *Christ Jesus*, like *Nehemias*, took the same matter of the former precept, and spread it again upon the Altar, and extracted the first fire out of it; for our High Priest explicated and unfolded this precept of *Loving our neighbors*, the vertue whereof had long layen concealed, and seemed rather turned into a thick water of bitterness against enemies, then to retain any spark of love for them: But *Christ* by his explication and dilating of this precept, hath revived the fire that lay covered in it, and replaced it on his Altars, which kindleth now one of the best smelling Sacrifices we offer up in the Temples of the *Holy Ghost*, which is the *loving of enemies, and doing good to those that hate us*.

2 Mac. 1. 21.

This may at first sight seem such a burthen laid upon *Christians*, *as their fathers could not bear*; but when we look upon

upon the donative given at the same time that the imposition was laid, we may acknowledge these retributions, not to be tythes or first-fruits of that treasure which is dispensed to us for our inablements to this discharge, since the grace of *Christ Jesus* passeth all understanding much more, then this precept transcendeth natural reason; For single morality hath by the hands of the Philosophers, affected to draw an exterior colouring of this image of Charity, in arrogating impassiveness unto humane wisdom: We then, unto whom the Divine wisdom hath imparted it self in so admirable a maner, teaching and acting this office, may well avow the gift to be much greater then the charge: And truly, when they are ballanced together, this order seemeth more an infranchising, then a fettering of our Nature, which without it seemeth rather bound, then free to revenge, such is the dominion of our irritated passions; so that Christ, by this injunction, may be said to have set us at liberty, not to seek our own vindications, wherein the violence of our Nature seemed before to ravish us of Free-will: wherefore even in this point, wherein the *Gospel* seemeth the most coercive and constraining, it may rightly be said to be *The Law of Liberty*; he that in our Nature *led captivity captive* by this sort of Charity, hath given the same gift unto men, as his members, whereby they are inabled to triumph by the same love over all foraign and intrinsique enmities. 2 Pet. 1.

We then who may own a participation of the Divine Nature, cannot justly except against this obligation, of acting more by the inspirations of that Nature, then by the instincts of our own; and our Savior seemeth to have affected so much, the inviscerating this disposition in our hearts, as he claimeth the first introduction of this precept, to recommend it to us, as a special property of his mission, that the kindeness to his person might sweeten the asperity of the command, he saith, he *giveth us this as a new commandment, To love one another*, and thus owneth the having instituted, what he did but redintegrate; it seemeth he meant (by setting the most he Ioh. 13 34.

could of himself to this order) to work the better upon our Nature, by that sympathy which is more sensible between him and us, then between us and the other persons of the *Trinity*; and surely all the prints of this duty were so efaced, as these conjunctions co-exifting in *Christs* person, seemed requisite to induce this renovation, *viz.* *Man* for a capacity of suffering from enemies for our example; and *God* for a power of imparting an ability of imitating such returns of love, to injuries and violations.

But supposing these two capacities, united in the person of the precepter of this conformity, the newness of such a person taketh off all wonder, from any innovation can be induced by such a Ministery; And, me thinks, we may say of
1 Cor. 15. 14. this Doctrine of *Loving enemies*, as S. *Paul* did of that of the Resurrection of the dead (though in this point *Christs* infirmity and passiveness promoteth the Commandment, as in the other his prerogative and exemption evinceth the article) That *if Christ had not risen from the dead, the preaching of the Gospel would have been vain*: So if *Christ* had not forgiven his enemies his death, and returned them love and benefits for all their provocations, the preaching of this article would have been of little efficacy; for we know *Christ* found it wholly antiquated in the Law, and how little is it actuated in the time of the *Gospel*, with the help even of *Christs* precedent? though he dyed for his enemies, and requires of us but the living with ours as if they were our friends; this is but a favorable exaction, were the retribution claimed but by an equal: when God himself is then the sufferer, as well as the imposer, how can we be affected more with Humane enmity, then with this Divine friendship; and leave following of Gods patern of charity, to copy out Mans draught of malignity, in his offending both God and his Brother?

Must not this preference of the example even of them we hate, before that of God, appear a strange ingratitude, when we calmly reflect upon it, since God hath been so solicitous, both for the cure and comfort of our infirm Nature, as he him-

himself, in the person of *Christ Jesus*, chose to want all those things, the cupidities whereof do use to deprave and vitiate our affections, that by his contemning them, they might be depriſed and vilified to our appetites; nor hath he ſtaid at this privation, but paſſed on, even to an aſſumption and toleration of all thoſe things, whereof the terror and apprehenſion uſeth to divert us from the preference of his verities, that by his ſociety we might be reconciled to theſe averſions, and animated in the purſuance of his preferences.

Would we but conſider then the remiſſion of Offences to one another, as a debt we owe our *Savior Christ*, we might repute it a bleſſing to have ſome of that ſpecies of Charity to repay unto him, wherein he hath given us no leſs a treaſure then our own Salvation; and without the help of enemies we could have none of this precious ſpecies of love, which *Christ* ſo highly valueth, inſomuch as our friends and favorers may be ſaid not to be ſo uſeful to us, as our afflicters and maligners, when we make the beſt of them; for they indebt us more and more to God, and theſe help towards our diſcharge and acquittance, by a means of paying, in ſome part, of the moſt difficult conformity we owe in *Chriſtian* Religion: And we may obſerve, That *Christ* hath intailed Matth. 5. moſt of his Beatitudes upon ſuch eſtates as come to us by enemies, not by friends, as all ſorts of ſufferances; and that friends commonly do leſs for us then we require, whereas enemies in this reſpect do more for us then we can wiſh, ſince out of their iniquity we may raiſe *friends, that ſhall receive us into the eternal Tabernacles.*

This bitter fruit, planted in the middle of Chriſtianity, and commanded to be taſted of, is as it were the counterpoyſon of that which was at firſt forbidden; the breach of which order induced the neceſſity of this, and this wholeſome plant, as it is deſigned to cure the venome of the other, ſo hath it contrary properties, as the firſt was fair to the eye, and pleaſant to the taſte, but mortal in the operation; ſo this is unpleaſant to the ſight, and unſavory to the palate,

but

but medicinal in the effect; this allayeth the heat of our feaverish passions, expectorateth all such obstructions as might impostume in our breasts, and draweth away the virulency of all those poysoned arrows that wound our flesh; insomuch as that promise seemeth truly annexed to this, which was deceitfully given with the forbidden fruit; for this doth really open our eyes, and shew us the true distinction between good and evil, whereof we are commonly ignorant, till the dilection of enemies giveth us this light, to discern injuries and offences to be no evils to us, without our helping them to that mischief, since the evil of pain can never change the species into that of guilt, but by our own voluntary translation.

§. II.

The averseness to this Duty ariseth from our corrupted Nature, promoted by divers subtile Temptations of our great Enemy.

SInce our first Parents Reason was vitiated by this Temptation, of discerning good and evil, there is descended on us a curiosity of having them in this life still of our own making, and so out of our fellow creatures we make this composition of good and evil, by the rule of our private appetites: Thus cometh in that supposed variety of these two qualities (the objects of all our passions) which God hath no hand in; for we attribute commonly these properties to things, as they respect our sensitive appetite, by which means, as many false goods as our fancies compose, so many true ills we frame by the same work; for the want of such apprehended goods, is always accounted a real evil, and the fruition of them is likely in effect, what the privation is but supposed. Thus God suffereth things which have

have no true goodneſs, to work upon our imagination, under real apparances, and ſo to anxiate us as effectually, as if they were ſincerely what they are fancied by us; this is verified by the common experiment of our being ſo truly afflicted and perplexed, either by the defeature, or in the purſuit of vain deſires; and this vaſſallation is a penalty ſet by the true Judge of all things, upon our attempt to deſign, of our own heads, the forms of good and evil, whereof the right apprehenſion conſiſteth in judging of all things, as they reſpect the ſupreme and ultimate good of our being; by reference whereunto we ſhall diſcern nothing to be an evil, that doth not deflect from the rectitude of that line which is drawn to the Centre of goodneſs, by the hand of him who is himſelf this Centre, *Truth it ſelf, and the way to it*, as he termeth himſelf; and our path is lined out to us by his hand, which hath drawn for us a trace of ſelf-denial. John 14. 6.

So that in our peregrination through this world, we are not to go as if we were taking the air, where the faireſt and pleaſanteſt way leadeth always to our end, but as Travellers and Pilgrims we muſt keep on the ſtraight narrow way, which *Chriſt* hath marked us, though it ſeem never ſo aſperous and unpleaſant, reſolving with the *Royal Prophet*, *for the words of his lips to keep hard ways:* Nay, in this our paſſage, our enemies ſeem to be our ſureſt guides, ſince we may take a certain mark from them of our being in the way, which is our loving them; and from our friends we can take no ſuch aſſurance, for our kindeneſs and love to them doth very often miſlead us into the by-ways of our inclinations; ſo while we love but thoſe that love us, we know our leader telleth us, we may be ſtill in the ways of the *Gentiles*; but when we love thoſe that perſecute us, and do good to thoſe who hate us, this is an unqueſtionable mark of *The ſtraight and narrow way*, treading in *Chriſts* very prints and veſtages, in conformity to this rule of his dear *Diſciple*, in this point of Charity, *He that ſaith he abideth in him, ought himſelf alſo to walk as he hath walked.* Pſal. 16. 4. 1 John 2. 6.

The

The great enemy of our Nature, who findeth the observance of this new difficult command, a proper expedient to repair the transgression of the first so easie precept, interposeth all his subtilty to divert this obedience, and he findeth this atempt nothing so hard a work as his first circumvention: for in this point he hath our Nature already gained to help him, whereas in his first enterprise it was fortifi'd against him; in this case he maketh use of our eyes, being unhappily open, and presenteth us injuries, persecutions and hatred, as so horrid objects, that in their company he covereth even his own deformity, and appeareth lovelyer then they, to our imagination, in that light he setteth himself by them; so as his own fouler enmity in the suggestion of malice and revenge is not discerned: and he is much bolder in this counsel, then he was in his first perswasion, for then he was fain to flatter us with the hope of having our eyes opened, and becoming like Gods, to be able to deceive us; but now he presumeth to carry our wills by another kinde of insinuation, which is that of fear to become like inanimate creatures, having the eye of sense shut up and blinded by the conformity to this precept, the submission whereunto is represented by him as an examination and destruction of our sense: And our Nature (which standeth too well affected to all propositions that seem to defend the rights of Sense) is ready to take this enemies part in this determent and imitation against all our other enemies, whereby the Serpent is commonly successful in the discrediting this counterpoyson of mortification, prescribed for the killing of his first venome of disobedience.

If we but reflect upon our first constitution and integrity, we shall easily confess this to be but just, that our Nature, which had but one commandment for her restraint, and broke that through a curiosity of enlarging her lights and capacities, should now be enjoyned to expiate part of this fault, by this closing of her eyes, and contradiction of her own sense, in submission to this commandment, so repugnant to our vitiated Reason; so that were this imposed

simply

ſimply as a puniſhment upon our criminal Nature, it could ſeem but equal, that ſhe who had introduced enemies and injuries into this world, ſhould be obliged not onely to forgive, but to love and benefit them; yet God is ſo indulgent, as in ſtead of exacting this duty, as a fine ſet upon our firſt forfeit, he ſeemeth to treat with us for the ſale of our Revenges, as if they were Proprieties he would purchaſe from us, and offereth us no leſs then his eternal Love for our temporary dilection of enemies: Nevertheleſs, how few are there that will part with this illegitimate title to Revenge, even upon theſe terms. Our paſſions truly conſidered, are ſtated only upon Reverſions, by reaſon they lay out always our preſent peace upon ſome ſucceeding expectation, yet they had rather truſt their own powers, which can give them no ſecurity of their wiſhes, then reſign their intereſts to God for ſuch an exchange, as his promiſe of an eternal Triumph over all enemies; and ſo likely, in ſtead of accepting this proffer of God (which he is ſo gracious as to make even his own propriety, which is all Revenge; our chief ſtudy ſeeketh how to evade the obligation of this precept, and how we may draw our particular averſions and animoſities out of the compaſs of this order) whereby we often make the party declared againſt it (*viz.* Our private vicious Reaſon) judge of the ſence of this Commandment of, *Love your enemies, and do good to them that hate you.*

The moſt part of the world take the ſame courſe to ſolve the difficulty they apprehend, as *Alexander* did with the *Gordian knot*, they will not take the pains to bow this precept, but break it out-right by a neglect and inconſideration of it: Others that would ſeem more reverent, are ingenious to elude it by way of explication; by this means many bow it, ſo as to make it ſeem ſtanding bent to their peculiar diſpoſition; and ſuch humors uſe theſe words, *Love your enemies*, as ſome do, *This is my body*; they ſtrip them of all their literal ſence, becauſe they ſeem ſo croſs and oppoſite to their Reaſon in a literal admiſſion, they will not receive them in other then a figurative meaning, rejecting the reality ſigni-

fied by those words: Thus do those that would elude this precept of *Love your enemies*, because they finde this Command so averse to Humane sense in the literal acception, they would have it understood but as a kinde of figurative expression, to evade the reality of this duty, and so pretend to be obliged onely to some exterior shew and superficies of civility and fair behavior to enemies (which is indeed but the figure or representation of Love) while they decline the real presence of Fraternal Charity; the reality whereof hath no less substantial a patern, then that of *Christ Jesus*'s love unto us, given in this form, *A new commandment I give to you, that you love one another, as I have loved you.*

John 13. 34.

It is not therefore so much the obscure, as the hard saying that averteth the conformity of our *Capharnaites* in this Article; and alas, how many are there who are not scandalized at this hard saying, which seemeth so to their Reason, in the point of Faith concerning *Christs* Natural body, who do notwithstanding go back upon this Article of love to his Mystical? It is therefore requisite to plain and smoothe somewhat the rough surface of this Command; for which effect there needeth onely an unfolding and deplication of the inside of this order, to shew, it is not so asperous and thorny as our Nature apprehendeth it by the first glances that light upon it.

§. III.

The relation wherein all Enemies are to be loved, and what offices are indispensably due to them, the omissions whereof can be redeemed by no other sort of Pieties.

IF ever there were a just occasion of hatred given, it was that man had when he first perceived the injury he had received from woman seeing his own and her nakedness be-

become as it were a mirroir that reflected to him the figure of Death in his own face: How came it then to pass, that this passion of Revenge (which is likely the strongest at the first straining, all passions being now so newly broken loose in the minde of *Adam*) did not declare some violent resentment of this provocation, and fall into an aversion against his Temptress? Sure it was, that he (who had still so clear a light of his own Nature left shining in him) discerned the Image of God remaining still upon her; which object he saw deserved love and affection. mirror

This character, as it was not efaced by this occasion (which was the seed of all injuries that have sprung up ever since) so it remaineth still indelible in all Humane enemies: And as no iniquity can expunge that Image, so is there always left that object for our love in Humane Nature, even when it is the worst disfigured to us by any demerit of individuals to our particular: Unto this character is that love referred, which is by command assigned to our private enemies, whom we are not ordained to love under the notion of haters of us, nor to bless in relation to their cursing us, for this were to propose that for the object of our love, to which God cannot be reconciled, as Evil and Viciousness; nor could our Master and Law-giver love any, because they hated him: we may rather say, That because he did not love to be hated, he came even from Heaven to make friends of his enemies, that were capable of this Conversion, and shewed no love even unto Angels, in respect of the inflexibleness of their Nature, after their declared enmity; but we can have no irreconcileable enemies, since Humane Nature is not invariable after judgement, like Angelical.

Therefore all our Charity commanded for enemies, is in order to the working on them, by differing impressions, being designed to rectifie their enormity, not to confirm their crookedness; for we are not obliged to any offices towards enemies, that are likely to continue and foment their pravity or malevolence. After our sincere and cordial forgiveness, all the assistance we are bound constantly to render them,

is Spiritual, in fervent and devout interceſſions to God for their recipiſcence and reſtitution to his Grace. Temporal benefits are preciſely due to them onely in caſes of their extreme neceſſities, and in ſuch proportions as riſe not to the enabling them for thoſe ill effects we may juſtly apprehend from their ability, what falls within our ordained duty, is, The not excluding them in any publike diſtribution of our benificences, in relation to our private diſcords, and the keeping our mindes diſpoſed to ſuccour and accommodate their particular diſtreſſes, in caſe of their occurring and preſenting themſelves to our charity.

This is the term our Charity is poſitively commanded to reach unto, what it exceedeth this point is a free-will-offering, which paſſeth forward from the precept towards the perfection of Piety; ſo that the poſitive exaction in this duty, can ſeem ſevere onely to ſuch as are pinched with any of the ſtraight orders of Chriſtian Religion; for all the exterior offices of obligation, reſpect onely the neceſſities of enemies, which our Nature hath no averſion to look upon, and it muſt be a very perverſe temper that muſt not be moved to Charity by the ſtate of ſuperiority over an enemy; beſides, all our Supplies and Miniſteries, both Spiritual and Temporal, are directed by God towards the converſion of our enemies into friends; and in that reſpect we ſeem alowed a proſpect of ſome preſent intereſt in all our offices, for the coals we are to intend the heaping on the heads of our adverſaries by our benevolences, are ſuch as are kindled in our own hearts, of Fraternal Charity; they are not to be propoſed as fuel to Gods fiery indignation againſt them, as is familiarly miſconceived by many *ſemi-Chriſtians*.

When we ponder then (even but rationally) this duty, we ſhall finde it lighten in our hands the more we weigh it; for what is commonly ſaid of Death, ſorteth well with this precept, *viz.* That it looketh horridly at the firſt aſpect, but the longer it is looked upon, the leſs formidable it groweth, and by degrees it becometh familiar and unoffenſive to our minde. In like maner the terror of this precept conſiſteth

in

in the first aboard of it to our vicious Nature: the discoursing and acquaintance with it openeth to us the understanding of it, by which we are easily reconciled to our first prejudice of the severe countenance of this commandment; and when we behold it in the form reflected from the light of the *Gentiles*, all *Christians* see themselves *fellow members of one body*: In which respect the resentment of offences may seem as unnatural, as our hating a wounded part of our body, because it paineth and distempereth the other: Doth any body project a revenge against his feet, for having stumbled and fain and hurt his face? All wrongs and injuries done to one another, are (in the constitution of Christianity) but the failings and defects of one portion of the body, whereby another is prejudiced.

Let them therefore who are so mindeful of those words of the *Apostle*, *in not hating, but cherishing their own flesh*, remember of these of the same hand, That *we are all members of one another*; and so malice seemeth to incur this incongruity of hating part of our selves, if we allow our neighbor that relation to us which S. *Paul* assigneth him: If we would rather follow this method, of *giving more abundant honor to the infirmer members*, considering all injuries proceeding from some weakness and infirmity in the offensive portion of the body, this would be a prevention of that Schism so much censured by the *Apostle*; and this course would keep the part offended from pain and vexation, whereas the other of resentment doth but indeed chafe and inflame the sore.

Eph. 5. 29. *Eph.* 4. 26. 1 *Cor.* 12. 24.

The *Stoicks* with the *Ninevites* will rise up in judgement against the viperous generation of our Non-Conformists to this Doctrine, when they upon the preaching of the voyce of Nature, undertook to suppress and mortifie these passions of Anger and Revenge: May not we then (who have another maner of Dictator of this precept, even the Author of Nature personally acting this proposition, as well as preaching this observance) fitly say to the Rationalists of this Age, what our Master did to the refractory of his, upon

no

no unlike occasion, being upon the casting out of evil Spirits, if even your own children pretend to dispossess their mindes of all malignity, and to have the dominion of all passions, shall not they be your Judges, and condemn such, as with the succour of Grace conjoyned to reason, do not undertake the subjection of this passion to the precept and example of our Divine Directer?

Luke 11. 19.

John 7.5. The *Holy Ghost* intended this surely as a high reproach to *Christs* neerest kindred, when he telleth us that they did not believe in him; and we are as much nearer a kin to God (as I may say) then the Heathens were, as Brothers are to one another, then Strangers: So that a *Christians* unconformity to this Doctrine, riseth to the highest degree of ill Nature and Malignity: They who remain wavering between the observance and the excuse of a punctual compliance with this order, are loose and unsettled in the foundation of Christianity, and all their superstructures of Alms and other materials of Religion, are but raised upon that sandy foundation *Christ* slighteth so much, which the least storm removeth and dissipateth: Such then (who retain any uncharitableness in their hearts, while their hands are full of good Works, and their lives gilded over with the leaf-gold of external Charity shining in the eyes of the world) seem to me to do but as if a Leper should be very curious to make himself brave against the time of the Priests visiting his nakedness, since to our Searcher of Hearts, all cogitations are naked and discovered; and if the interior be leprous and infected, we know even the finest garments and coverings it hath are accounted but unclean.

Yet alas, how many are there who use this supervesture and palliation of their Souls, covering private Malices under specious Pieties? all which are but like perfumes which one that hath an ill breath rising from perished lungs, employeth about him, which may take away the ill smell from such as converse at usual distances with him, but his bedfellow will not be deceived by those exterior Odours; it is the breath of the Spouse which exhaleth those *Odours after which*

which the bridegroom runneth, and ſmelleth them when he kiſſeth her with the kiſs of his mouth: If the ſoul have not the ſoundneſs of interior Charity, all the gums and ſpices of Prayers and Alms do not ſweeten her breath to her Divine Lover: In this caſe of her pretending to exterior beauty, tainted by this intrinſique blemiſh, ſhe may be ſaid to have the contrary properties to the beloved Spouſe, for then it may be reported of her, That *ſhe ſeemeth beautiful, and yet is black*; though the complexion of her life be fair, yet the conſtitution of her ſubſtance is foul and unhealthful: Let none then conceive their Devotion ſufficiently qualified, without the integrity of Charity for enemies. Cant. 1. Cant. 1.4.

God is ſo gracious, as I have ſaid before, that he offers to purchaſe of us all our claim to Revenge; and men by ſpecious acts of Religion, conſorting with covered Malice, ſeem in ſtead of accepting this offer of God, to make him a proffer of a recompence in other actions, for his pretence of this alienation of their intereſts, and conveyance of their wils over to his pleaſure: But alas, in this bargaining as it were with God by this offer of Pious exerciſes, we do but forfeit all we advance, and God applyeth them to the neceſſities of others, and accounteth nothing to our ſelves for the diſourſement; for God can accept nothing, in lieu of this conformity to *Chriſt*, it might ſeem a derogation from his exemplary remiſſion of all injuries, if our obligation in this point were redeemable by any commutation.

Let none then abuſe themſelves with this hope, to make ſuch friends of the *Mammon* of Iniquity, as may protect their iniquity to enemies, let them leave their other offerings at the Altar of their diſtreſſed Brother, and go make their own unreconciled hearts an Altar, whereon they offer up to *Chriſt* crucified all their angers and animoſities, which have this property of ſmelling very ill, while they are growing, and of making an excellent perfume when they are burning and conſuming in the fire of Charity; God ſmelleth theſe divers ſavors in them, in both theſe conditions: and ſurely S. *Paul* leaveth us no hope, that any act can move God

God which turneth not upon the Centre of Charity to our Brother, since even that compassion which should break down our own houses, to build up harbors for others, and that Faith which did remove our Mountains and our Meadows, into the possession of our necessitous neighbors; all these actions, I say, would be but painted schrines, wanting the substance of what they figure and represent, if Charity were not the engine that carryed all these motions; there may be many works that hold this analogy with a tinckling Cymbal, the making their sound out of their hollowness, the being conscient of this emptiness of sincere Charity, may counsel the raising noise and voyce of their Piety, by the sound and report of exterior Charities, to such the *Angel* declareth, *I finde not your works full before my God.* *Apoc.3.2.*

Nor can we now excuseably mistake in the measures of this Charity, since *Christ Jesus* hath left us impressed and stampt upon his own life a new model of compliance with this new Commandment; how unanswerable then is the method of many, who in stead of copying this exemplar, draw their charity to enemies by their own designs, by fitting this figure rather for their own Cabinet, then the *Church* of *Christ*; this is the course of such as form their observance of this precept by the square of their disposition and facility to forgive some particular offences, that do not much sting their Nature, and allow enemies but such a sort of love as savoreth of contempt, which taketh away the taste and gust of Revenge: And so this maner doth indeed rather but change the dyet of our Nature, then keep her fasting in this precept from all her flattering appetites, for her vicious palate relisheth no less scorn and undervalue of enemies, then revenge and vindication.

So that the figure of this Charity is lame and mis-shapen, and appeareth not taken off from that mould which we have of our original, the form whereof is, *Loving one another, as he hath loved us*; and in his model we shall not finde the least oblique angle of contempt to enemies: and sure though we cannot keep, in the forming of our Charity, an Arithmetical pro-

proportion to that of *Christ*, yet we must observe a Geometrical one in this our conformity; which is to say, Though we are not able to attain to an equality of his Charity in point of quantity and greatness, yet our love may be in some sort at least adequated to his, in point of form and proportion, loving just so as he did, though not just as much as he; therefore we are commanded *to be perfect, as our heavenly Father is perfect*, upon this occasion of our demeanor to enemies, which signifieth a conformity and similitude, not an equality or commensuration to the Divine perfection. *Mat.* 5. 48.

As little Lodges may be built by the same model of the greatest Pallaces, so we are to design our Charity to our enemies, by the figure of *Christs* unto his, which excludeth all sort of animosity or malevolence against adversaries, and interdicteth all self-reparation, by contempt or despection of them, which voideth all the merit of sufferance and forgiveness; and they who neglect the making their charity like unto that of *Christ*, in these proportions I have explained, will finde it so ill done, when it cometh to be set by that figure it ought to resemble, as it will not be known for Charity, so far will it be from becoming eternally like the Original Charity by looking on it, when every well copyed Charity shall pass into that configuration.

§. IV.

The inordinateneſs of our love difficilitateth this Duty, diſsimulation in this conformity reproached, and many benefits derivable from a ſincere compliance, repreſented: As alſo preſumption upon the Theory of this Duty, diſſwaded.

THe miſapprehenſion of the Nature of Love ſeemeth a great occaſion of our mindes being ſo aliened from the love of enemies; pleaſing objects do commonly ſtrain our affections into ſuch exceſſes, as we often know no love, but under the notion of a diſtemper in the concupiſcing faculty; and while our affections are accuſtomed to this inordinateneſs, we can hardly comprehend how love ſhould be compatible with diſpleaſures and contrarieties: So that the perverſion of our amities, induceth this alienation from our enemies: Could we then hold love from ſtraining into paſſion, we might eaſily ſtay anger from paſſing into ſin, as is evidenced by the lives of all thoſe who have diſcarded the pleaſures of this age, whom we ſee keep in their hands ſo contentedly the injuries and offences thereof: We finde it verified in ſuch eſtates, the growing potent when they are infirm, and the imitation of receiving *Judas* with, *Friend, why art thou come?* they who are paſt being betrayed by the worlds kiſſes, are beyond the being diſordered by the ſpittings of his miniſters: But that even thoſe, who are not called to this upper ſtory of Chriſtianity, may not miſtake the nature of this love aſſigned to enemies by the image of that love they figure due to friends, they may be ſatisfied, That we are not enjoyned the ſame ſtate

ſtate and compoſure of minde to the adverſaries and offendors, as to the friends and allies of our Nature.

There is a certain inviſcerate tenderneſs of affection, growing in our hearts for children and kindred, which is a kinde of ſpring of natural love, riſing in our mindes, and running from thence in our blood, through our ſenſes, and carrying with it a ſenſible joy and delectation in ſuch affections: This ſort of love is not ordained to be communicated to enemies; and there is an intimacy and union between friends, reſulting from an intercourſe of mutual ſympathy, which raiſeth a pleaſant alteration in the ſenſitive appetite, referring to ſuch correſpondencies: Theſe ſorts of conſonancies and kindeneſs, are not aſſigned by God to the perſons of our enemies and maligners; this conſtraint is not put upon our Nature: To finde a refreſhing air in the furnace of *Babylon*, is a tranſcendent grace, and rarely conferred but upon ſuch as have been polluted with the meats of the Kings Table: Thoſe who from their youth have diſreliſhed the vain pleaſures and honors of the world, may be gratified with this ſpecial benediction, of being tenderly affected to the perſons of enemies, and the being ſolicitous to ſerve them, in conformity to the perfection of our patern, our Savior *Chriſt*. *Dan.* 1.

But our preciſe obligation reacheth no farther, then a ſincere and cordial remiſſion and forgiveneſs of all our offendors; never ſeeking the leaſt indirect retaliation upon the perſons, fame or fortunes of our enemies. Upon the deficiency in theſe points, is our Saviors judgement denounced in the Parable, of our being delivered over to the Tormentors, in caſe every one forgive not his brother from his heart; and in point of benefiting of enemies, the diſpoſition is onely exacted, in order to their extreme neceſſities; ſo that a temperate conſideration of the terms of this Duty, will eaſily reſolve with the *Apoſtle* of love, *That even this commandment is not heavy*. *Mat.* 18. 32. 1 *John* 5.

We muſt remember then, that this order doth not allow

the common shift of the world, which is, The raking up our passion in the ashes of civil prudence, where malice is still kept alive, though it neither blaze nor smoke, to the perception of others: This allowance would make this precept the easiest to be observed, where it seemeth now the most
Luke 22. incompetent; namely, in courts where hatred, as well as many other mean things, is usually dressed up in so fine clothes, with so much art and dissimulation, as it looketh familiarly liker all things, then what it is.

This disguise is the more criminal, as it seemeth to make even God of the party, by putting out his colours of love and sincerity, when all the exterior civilities and correspondencies are but set out as false flags, by which the enemy may be boarded with the more safety: for here the acts of enmity are commonly suspended, not so much out of fear of Gods prohibition, as of his defeature of the success, which is *Judas*'s art, this watching an opportunity that the people might not spoil his bargain; and so the attempt of revenge is but deferred by many, till it seem sure to the wis-
Rom. 8. dom of the flesh, which *we know is an enemy to God*: In this sort Gods enemy shroudeth himself under his wings, while malice remaineth masked with sociable civility; but indeed this dissimulation is so mean and irreligious a thing, as it may be said to brave God, and to fear Man: And having branded it with this infamous Character, I hope I shall not need press any farther the detestation of this counterfeit conformity.

There may be so great advantage made of enemies, as certainly no ill-willer would act his malice upon one from whom he expected but a return of love: For the scope and aim of all violence and mischief, is the pain and resentment of the patient; so that did we believe our harms designed would prove satisfaction instead of sorrow, malice would never alow the maligned party this gain upon her; Envy would never set up her frames, if she thought that she did but weave her Rivals Nuptial garment: Christian Charity maketh this con-

converſion of the works of her enemies, ſhe cloatheth and adorneth her ſelf by the ſame hands that invade her.

Therefore we ſee moſt commonly, that they are ſuch as are little skill'd in the nature of Charity, that offer injuries and ſtudies revenges; and it muſt needs be, upon their expecting ſuch a temper of grieving and vexation in their patient, as they finde in themſelves, otherwiſe they could not aſſail an enemy whom they conceived they ſhould fortifie by their attempt: But true Chriſtian Charity hath this excellent property, unknown to ſuch ſtrangers, and ſo improveth by her invaders by this unexpected capacity; for there may be truly affirmed much more of the vertue of Charity, then was fained of the eſtate of *Antheus*, who was ſaid to raiſe new ſtrength from his fall, but this was onely after his being overcome; he had been more invincible then *Hercules*, if he had doubled his forces by the gripes and compreſſions of his Adverſary; and this is the Prerogative of *Charity*, which therefore is inſuperable by all violences, becauſe ſhe deriveth freſh vigor, even from the preſſures of the hands that impugn her: In order to this, I have ſeen *Charity* painted with her hand upon a *Compaſs*, and this *Motto*, *While I am preſs'd, I am inlarged*, which aptly expreſſeth her true nature, and informeth us, That if we do not finde this opening and dilatation of ours, upon the preſſures of enemies, we ſhould reſort to *Chriſt* with this ſute of his *Apoſtles* upon this ſame occaſion, *Lord, increaſe our Faith*: This requeſt ſincerely purſued in all our provocations, is always anſwered with this grant Saint *Paul* proclaimeth, of *glorying in our probation*, as it produceth hope, which is *not to be confounded, becauſe the Charity of God is poured forth in our hearts by the Holy Ghoſt*; and this infuſed love can be teſted at nothing more approving, then Enemies and Perſecuters: for true *Charity* muſt not onely have the clarity of Chriſtal, but the ſolidity of Gold, it muſt not onely be lucid and ſhining in good Works, and firm, until ſome Violence ſtrike upon it, but it muſt

Luke 17. 5.

Rom. 5.

must be like gold, by which it is so often symbolized, malleable and induring all percussions, without shivering or dissipation.

This sort of Charity, hammered by the hands of enemies, and refined in the ardors of persecution, is that fire-
Apoc. 3. tryed gold, which the *faithful and true Witness counselleth us to buy of him to be made rich*; but this precaution is very requisite to be given such as intend this purchase, not to reckon on the possession thereof, until they have actually laid out some of it, since this error of the *Angel* of *Laodicea* is very familiar, to account our selves *rich in it, when we are poor and void of it*; for the speculative promises we make to our selves of this treasure, are but such an account, as if one should calculate his wealth upon great Bonds and Obligations which he had made to himself; our perswasions of this capacity proving often such self-deceivings, when this Charity is to be issued out in practise: For while the will may take this vertue upon trust, and pay no ready constraint and pain for it, upon these terms it freely engageth it self for future discharges of this Obligation; but commonly when God sendeth enemies, affronts and indignities, to call in for the discharge of this Charity, our will doth oftner break and run away from them, then make good and acquit our Contracts: It is therefore but very bad Security which we use to give our selves, the presumption on this vertuous habit, before the practical demonstration; for sure there is no precept of Christianity, wherein the speculation and the practise are more distant from one another then in this of, Loving our enemies, and benefiting our disobligers.

SECT.

§. V.

The beſt preparatory diſpoſition for the acting this Duty, which maketh no oppoſition to the courſe of Juſtice; as alſo powerful perſons admoniſhed of their temptation in the point of Revenge, and animated by their exceeding merit in this fidelity.

SInce it ſeemeth ſo unſafe, to preſume upon the interior habit of this conformity before an actual probation, this queſtion may well be made, What is the beſt preparatoty diſpoſition, in order to the compliance with this precept, in all emergencies and occurrences of Injuries? Whereunto I anſwer, *The habit of ſincere Humility*, a vertue every one lays claim to, but moſt do it upon evidence which they forge themſelves; ſo as commonly, when the poſſeſſion thereof cometh to be queſtioned before God, it indureth not the tryal; In this caſe, we cannot recuſe our Enemies for our Jury, ſince they are more proper then indifferent perſons for this tryal, which is to be judged upon the teſtimonies of our humble and patient ſufferings; few will proteſt againſt flexibleneſs, under the depreſſion of Gods hands, but moſt would fain hold the ſcrew themſelves, whereby they are let down, for fear of falling too violently or too low; but true Humility abandoneth it ſelf to the ſupreme hand, under which all other move but inſtrumentally, not excepting againſt any violent motions of ſecondary hands, whereinto it is delivered to be exerciſed.

And if upon the pain we feel from our Enemies hand, we would with the eye of Humility look ſtrictly inward upon our

our selves, we should for the most part discern, that it is dressing some defect we apprehended not before, as either the cancer of Self-love, which we have all in our breasts, or some tumor rising in Prosperity, or the Ulcer of Sensuality, or the vertigo and giddiness of youth, or the drowsiness and tepidity of Ease and Accommodation; All which may be said to be like worms to Ships, that breed in us, eating and consuming us under water most, when we lie still in the harbors of temporal rest and security; so that perfect Humility, understanding the unsoundness of Humane Nature, apprehendeth Enemies as Gods Surgeons, making all their operations, rather Cures of some Infirmity, then woundings of any vertuous quality.

I may then safely propose to you the study of Humility, *Matt.* 11. as the best qualification for the discharge of this precept, since he who commandeth us to *take this yoke upon us*, biddeth *Matth.* 3. us, *learn of him to carry it*, because *he is meek and humble of heart*; therefore by the same disposition we must needs be the best enabled in his method, *to fulfil all righteousness.*

Nor doth this precept, of Loving enemies, and Forgiving offences, any way slack or retard the exercise of Justice, whose sword, though it draw blood, yet it sheddeth none, for it striketh onely in application to Gods order, not mans passion; Princes therefore (who are but Gods sword-bearers by the right of their offices, when they are provoked by any personal injury, as Ingratitude, or any other infidelity not legally criminal) should remember, That though they have many other arms about them, yet they are warranted to strike with none but the sword of Justice.

Revenge is justice that Nature would do her self, whereby that power which hath the command of regular Justice, may easily be deceived by our Nature, which (when it is checked by the Law of God in this point of self-righting) seeketh to slip in this appetite, under the cover of the Law of Man: Thus the animosity which powerful persons have in their hearts, easily runs through their veins into their hands,

hands, which hold and deliver out the publike Justice; into which private interests do so commodiously insinuate themselves, as it requireth a great attention of grace to discern this surreption, and reject this intrusion of Revenge into the train and comitancy of Justice.

Me thinks Princes, not being exposed so much as others to personal irritations, have it discounted to them in the equal imposition of this duty on them, of *Forgiving private offences*, and repressing the sence of particular displeasures; since this Bridle must needs set the most uneasily upon their heads, the Crown seeming to take up so much room, as there is little left for the reins of this Command: In others, the violence of their Nature is often easily staid and repulsed by the steepness of the rise up to Revenge, but they are put to hold it pressing downhil, so that unless Grace bear the reins very hard, Nature will easily run away in this precipitate passion; but as this difficulty maketh the restraint of this *impetus* the more painful, so the mastery thereof becometh more meritorious to them, then it is to less tempted Conformists.

Certainly Princes who faithfully observe this command, make more of their provocations then they do of most of their bounties; for by this subjection, they lay up their power in Heaven, in stead of laying it out on Earth: and at that day when all the Treasures of their Civil Liberalities shall be melted and dissolved, these their Sufferings and Self-denials shall remain impassible, in *that fire*, which the *Apostle* saith, *shall try all our works*.

Blessed then are onely those, who while they live here in greatness and authority, build their Monuments of such materials as may endure the fire of that day, when even the light affections of this life shall prove hay and stubble about their owners, passing through a flame, and the heavy passions of Anger and Malice shall sink their bearers into such flames as are never to be passed.

Wherefore the best Monuments Princes can erect for

their eternity, are arches of these solid Vertues, of Humility, Patience and Charity, which are the more strengthned, the more they are charged with the remission of injuries, and the dilection of enemies: These will outlast all their *Pyramides* of secular Ostentation and Magnificence; the King of Heaven & Earth hath left them the model of this arch in his life, who was then in the strongest point of his Charity, when he was bowed into this triumphant arch of Humility, bearing his Cross, under which as his body sunk, so his love to his enemies grew the more erected: none then can be so great, as to be exempted from this conformity, nor any so miserable, as not be solaced by this association.

I may well then cast up all my divisions, respecting several conditions, and different provocations, into this total, That whosoever confess they have any sins, whereof they expect a forgiveness from God, must resolve to forgive their Brother, what offences soever shall require their remission, since this condition is expressly set upon their own pardons, *If you forgive not men, neither will your Father remit unto you your offences:* And our Savior *Christ* at his remove from his Disciples, left them this specifical distinction from the worlds dependants, *The loving one another*; so as we may say, That our suffering King and Master hath set his *Arms* upon this Precept, for all his followers to wear, and to be discerned by. O let us then cast off our old *Badges* of Envy and animosity, which are indeed but the *Cognizances* of *Cain*, and let us put on his *Livery*, to whom we rightfully belong, remembring *we are not our own, having been bought by a great price to glorifie and bear God in our body:* And when we carry *Christ* crucified in our thoughts along with our own Crucifiers, the pretensions of our Nature to her resentments, will be out of countenance in that company; and drawing all the grievances and aversions of our Nature, as coupled in the yoke with *Christ*, we shall easily confess, That even the burthen of this precept of *dilection of enemies*, sits but light upon the carriage of the *Cross* of *Christ*.

Mat. 6. 14.

John 14. 36.

1 *Cor.* 6.

Mat. 11.

The

The sixteenth Treatise.

Considerations upon the Unsuccessfulness of a good Cause;

Divided into six Sections.

§. I.

That much Religion is required to assist us in this probation.

THere is no Argument wherein Natural Reason hath more need of a Supernatural prompter, to help us to frame our conclusions, then in this of the miscarriage and frustration of pious and just designs, especially in publike causes: For God hath left us a convenient light, whereby to read the right of Causes, and our duties to them, which is our sincerest and most disinteressed Reason, judging by the known Laws of his Will: But to discern whether the Success or Defeature of any Cause concur most to the universal end of *Gods Providence*, this knowledge is seated in unaccessible light. We may read Gods present Will in Events, but not his consequent Order, which may require the demolishment of many particular goods, to build up the frame of the universal; therefore the present ruine of single pieces of Equity, doth not derogate any thing from the goodness of their Nature: Wherefore the right of Causes ought not to be sentenced by the irregularity of Successes, which are always uniform to Gods universal design, though disproportioned according to the model of our Reason.

Surely they who shall seek to penetrate the Divine Providence by the eye of Reason, so far as to make a draught of the reasons of all particular occurrences, in the variations of Events, make such an attempt, as one that should gaze upon the Sun to enjoy more light, then when he looked upon the Earth: For they who press into this light, shall quickly be oppressed by the same splendor they design for illumination: And yet the infirmity of man is subject to such a kinde of Temptation (*viz.*) To study even the decyphering of all Gods characters, in which his hand to the Creatures is very often sent. For the successes and prevalence of Injustice against Honesty and Vertue, may be aptly termed Gods cyphers, in which his hand is soon discerned, but not his sense: Nevertheless, we do familiarly take Events for the key of all the characters of Gods Providence, and presume to read many of his Secrets very confidently by this key of the present form and figure of Events; Nay, our zeal is often so ingenious in this art of decyphering, as it perswades us that we may even run and read the right of Causes by this light of Successes.

Insomuch as S. *Pauls* case in *Malta* is very familiar in the world; for while the Viper is hanging upon the Cause, and we are looking when it shall fall down and perish, then we make our Judgement to be Gods Sentence; and when the Viper is shaken into the fire, and that destroyed by us, which was expected as our destruction; when a cause recovers from this danger, then commonly that is cryed up for Gods Cause, which before passed for his Curse. This is a familiar conclusion with such, who as we may say, know Gods Providence onely by sight, that is, by the external marks of Successes, and have no acquaintance with the nature and conditions thereof.

Therefore as it is said of Philosophy, That a slight and superficial knowledge of it, may incline the minde of man to Atheism; for if our minde stay, and rest upon second causes which are next to our senses, this fixure of our thoughts

thoughts may keep our minde short of the Supreme cause; but if we make a farther advance and progression into the reason of Philosophy, it will lead the minde up to Religion, as it shews the congruous dependency and subordination of all causes to Divine Providence: So in the first rudiments of Religion, which present us with a superficial aspect of Gods Justice under the notion onely of rewarding and punishing: This first impression may move us to conclude of the quality of causes by Gods present declaration in their promotion, or their prejudice; but a judicious advance into the farther grounds of Religion, will carry us to a reverent suspense of our conclusions upon the present apparences of all Events, and apply us to the contemplation of Gods universal Providence, which the *Psalmist* calls *Gods great abysse*; which when it is the most stormy to our Reason, when it drowns and desolates in our apprehension the right and justice of Humane actions, even then it runs in the proper course of universal Justice and Equity. There is also a regularity, even in the very wave it seems broken into, subverting all Humane order, though the concertation of this method falls not within our capacity; for the *Psalmist* himself says, when the waves of this Ocean were gone over his head, *Thy way is in the Sea, and thy pathes in many waters, and thy steps are not to be traced.* *Psal.* 76. 20.

A profound immersion in Religion, covers our Reason with a reference to Gods universal Providence, in those cases which seem to be void of his particular justice, whereas a looking upon Successes by the first glances of Religion, and discoursing on their Reasons by the flashy light of our private zeal to the Cause, may easily raise impertinent conclusions upon the present apparences; and such hasty judgements are so little capable of giving rest to our mindes, as they must needs keep them in a continual vassellation, according to the vicissitudes of contrary occurrences.

Wherefore, as meer eagerness and zeal to the mastery and prevalence of any Cause, ought not to be the motive of electing

electing our party (for in that affection there is always some obliquity from the straight love of Right, and leaning towards the conveniency, not an uprightness in our address to Justice) so the success of our election ought as little to raise or abate the zeal to our Cause; for by this varying of our measures, we seem to square our conformity to Gods method, as it answereth to the model of our Reason, by which we have framed conclusions upon our own suppositions of Equity: And this expectation of the Success of our Cause, comes nearer oftentimes to the flattering our own judgement, then applauding the Divine order and disposition of Events.

§. II.

Motives to constancy, after a prudent election of our Cause.

GOd hath left us sufficient marks, by which to discern the right of publike Causes, though our mistake of them be very familiar, being swayed by some private partiality, which looks more upon the beam reflected back on our selves, then upon the direct beam, as it shines upon the publike good: But supposing us mis-led by our judgement, I conceive it less blameable to persevere firmly in our first application, then to be shaken from our party meerly by the motions of adverse Events. In the first case man doth but miss his way in seeking God, and in the last he seems to fear God may miss his way in coming to man; for we know God is often said to come down to men in several acts of his Providence, and when the *Psalmist* says, *He bowed the Heavens and came down; there was a cloud, and mist under his feet:* So that we must not look to trace his paces, nor judge of his design by some strokes and touches of his hand, but expect the time when the whole piece of his universal Providence shall

shall be exposed and finished altogether: Then we shall discern how all postures, which taken severally did seem deformed, when they are set together in the whole design, do make an admirable concordance of Justice and Mercy. We must remember what S. *Peter* says, *A thousand years, and one day, are the same instant object to God*; so as he sees all the broken and shivered pieces of our several times, intire at once in the mirror of his intellect, whereby all is evenness and uniformity in his spirit and sight, which is fraction and irregularity in our successive view of the broken portions of his Providence. 2. *Pet.* 3. 9.

Do not they then who are confused and distracted in their Opinions, upon the prevalence of unjust actions against the honest and unquestionable party, do, as if one should see a crooked and mis-shapen figure severed from the whole design, whereof it is a part, and knowing it to be of a great Masters hand, should yet wonder at it, and suspect the failing of the Artist? when if this single figure were seen in the complete design, it would appear to be made for that mis-shapen posture it was to represent, in order to the perfection of the whole piece: For the particular present events in Humane actions which seem crooked, and deflected from the rule of Justice, are such portions of Gods Providence, severed for a time from the whole configuration; for which reason, in this single existence of them, they seem disproportioned: Wherefore in this case we should look upon parts and portions of Gods works with the eyes of the wise man, concluding, *All things live, and remain for all uses, and they are all obedient: all things are double one against another, and he hath made nothing imperfect*: So, that which taken single may seem imperfect to our sense, being set doubled, and united to that part it belongs unto, becomes uniform, and complete in the total of Gods Justice. *Eccles.* 42

Since then our Faith tells us, That *God hath disposed all things in weight and measure*, we must suspend our judge- *Sapient.* 11. 12.

ment

ment while the ballance is yet suspending, and not resolve by the present raising or depression of the scale, unless we pretend to hold Gods hand where our eye leaves it: For we know the scales of Providence are always in motion, as
Psal.91. the *Psalmist* says, *Now he humbles this part, now he exalts the other:* Whereupon this is that holy Kings supercession and suspense of his judgement, in these tides of the Abysse of Gods Providence, *Thy cogitations are too profound for me. David* rests his own cogitations in that depth which they cannot fathom, and satisfies his incapacity with rejoycing in Gods Incomprehensibleness, proclaiming joyfully, *Thy Justice is as the Mountains, and thy Judgements as the vast Ocean,* in which they who will study the reasons of the ebbings and flowings of happy and adverse Events in all kinde of Causes, shall be more confounded then the *Philosopher* was in the reason of the tides of the Sea. But one may more properly relieve himself, by doing with our Reason, as it is said he did with himself, by casting it into the bosome of the unsearchable Order; concluding, Since I cannot comprehend the design of it, it shall contain and involve my submission to it. And being thus sunk deep enough into that Divine Element, we shall not feel the storms and agitations which are on the upper part of the waters.

SECT.

§. III.

The variableness of the Vulgar upon Events, and a prudent conduct proposed.

THe *Athenians* were a people so affected with curiosity and novelty, as rather then they would want new Religions, they would have even unknown gods; so as their Liberties did not onely reach to the making of new Religions, but new gods: therefore it is no wonder if their *Poets* were their *Priests*, which moved S. *Paul* to argue with them out of their Authorities. *Acts* 17. It was no wonder this people, who had a several god presiding over every Humane action, should judge the equity of all causes by Events; insomuch as when S. *Paul* preached to them one God, and his single Providence as the orderer and contriver of all productions and mutations, they thought this an abridgement of the priviledge of their Reason, to be enjoyned a subscription to one supreme Providence, without any private satisfaction to their discourse in the occurrences of this life: For when he told them, That by *Gods works man could but feel out as it were by palpation in the dark* the notion of the Deity, and could not expect to reade the reason of his administration by any light, but that of Faith; this seemed to them babling, and talking idlely in S. *Paul*.

Neither is it any wonder that people undetermined in Religion, should be so superstitious in Successes, as to make some Religion out of them; for where Religion hath been loosest, *Fortune* always passed for a Deity; and it is not strange that they who worship Fortune, should sacrifice their Reason to Successes, for then truly mens private Fortunes become their Religions. But where the knowledge and worship is resolved and uniform, the Divine Providence is erected in stead of Fortunes Altar, our Reason is offered up

as an Holocaust totally consumed, and resigned to this order, and the fat of the Sacrifice is the evacuation of all our own judgements, in the event of things which do wholly transcend our Reason.

Yet do I not pretend we should be wholly unmoved or unaffected with happy Successes, but in such cases we ought to look upon them, as they are simply in themselves mercies, not respectively, as we judge them sentences in our Cause: for in adversity the matter doth not declare Gods meaning, when somtimes it is intended to purge & improve, somtimes determinately to punish us; therefore the matter of misery may be disliked, but not Gods meaning in it: So prosperous Successes are sometimes meant as approbations, and often as derelictions to the desires of our hearts; wherefore the matter of them may be affected, but the meaning of them not peremptorily concluded.

Hence it is, that as in our enemies we may hate the sin, and not love the man the worse, so in our temporal advantages, we may be joyed with the success, and yet not like the cause the better, which is to have an equal disposition in them: For the choyce of our Cause must rest upon that immoveable Centre of the right and justice thereof: which when by our best and most disinteressed Reason we conceive fixed and setled, nothing that doth not better our Reason, can evidence more to us the goodness of our Cause: and uncertain Natural Events have not that vertue of improving our Reason; they may more easily weaken it, if we study by the lines and editions of Natural Accidents, which are so false to the nature of Moral causes.

Man is not set so hard a task, as to work to fit all Events with sutable Reasons to them: It was a strange exaction of *Nebuchadnezzar* upon his *Magi*, to declare to him not onely the meaning, but the very dream, as if they had been the infusers of it. They who search for Humane Reasons proportionate to the events of all actions, do, me thinks, as wilde a thing; for they adventure to interpret Gods Actions

and

and Mysteries by their own Dreams, since our ratiocination upon the secrets of Divine Order, is but an excursion of Fancy, which is of the same nature as a Dream in Religion.

It seems therefore rather an indulgence to our weakness, then an injunction against our liberties, to be forbid to press *into that light where we shall be oppressed by the majesty of it*: For, *What is man* (saith the wisest of men) *that he should follow his Maker?* and when he had applyed his heart to finde out the reason of all things, he confesseth, *He had counted one by one to finde out the account, and yet his soul sought and found it not*: So that his return upon his adventure, may well be our disswasion from the attempt, and a strong motive for us to rest upon this anchor of the *Prophet, In the path of thy judgement, O Lord, we have patiently expected thee.* *Eccles. 7. 28.* *Isa. 26. 8.*

§. IV.

An information of what kinde of conformity we owe Gods declared Will in adverse Events.

After these bounds set to curiosity, me thinks many are desirous to know, Whether their Wills are bound up to their Adversities. I shall endeavor to satisfie such enquiries by a clear Solution of this Question; resolving them, That although we are restrained in the curiosity of Causes, we are not confined to a conformity of our Wills, to the material object of Gods Will, in publike calamities and afflictions. Our Wills must be fastned to Gods, in the formal object of our willing; which is, to desire every thing in order to the accomplishment of his Will, in his universal Ordination of all things: But we are not obliged to be pleased in every material declaration of Gods

pleasure, as in the defeature of a good Cause, the death of our friends, and the successfulness of our enemies. In these, and such cases of conforming our wills to the matter of our sufferings, we may, as it were, dispute the cause with God, and wish his Providence might work by other means: Because in this shadowed light of our Reason wherein we live, we do not see how the ways lead to Gods universal ends, to which our wils are only bound to be conformed formally, as making that Divine Order the rule of our final desires.

We know *Abraham* opposed Gods declared Will, in the material part of it, in the destruction of *Sodom*; and when God ordained him the Sacrificing of his Son, he might justly have wished God had been pleased to appoint him some other testimony of his Obedience: This kinde of dissenting is properly rather a velleity, or wishing an alteration of Gods purpose, then an opposition to it; and this imperfect adhering to Gods Will, is proper to this half-light we have of it, in our distance from the object of his universal Order. Those who in the light of his countenance look upon his Will, have theirs both materially and formally united to it; because, as the *Psalmist* says, *In thy light we shall see all light*: Thus they discern how all they desire is in order to the universal end, and understand how all the discords which are now jars in our ears, are set to compose the harmony of the Divine Providence, wherein they have their parts, singing continually the praises thereof. But while we are looking through our glass, and the darkness of our riddle, we are not obliged to a clearer conformity of our Wills, then the nature of our light can afford us, which discovers not to us how all present advers accidents are pertinent to the efficacity of Gods universal Order; therefore we are not imposed that precise adherence of our Wills to the material part of adversity.

Upon this ground the *Prophets* presumed as it were to implead Gods sentences, by an expostulation with him about their execution. *Moses* makes a Remonstrance to God of the in-

inconveniences of his declared Will to deſtroy *Iſrael*, repreſenting the ſcandal of impotency whereunto his name would be lyable among the *Heathens*: and the *Prophet Samuel*, after the pronouncing of Gods ſentence againſt *Saul*, ſeems to plead for him with his tears ſo long, as God asketh him, *How long he would lament Saul?* not as diſpleaſed with this unconformity, but rather in commiſeration of his piety, and tenderneſs of charity. The *Prophet Jeremy* pleaded ſo long againſt the rigor of his own commiſſion, as God imployed his modeſty to ſilence him, knowing he would not expect a grant in what *Moſes* and *Samuel* ſhould have bin rejected; yet when he could intercede no longer, when his mouth was ſtopt, his eyes were let looſe into ſtreams, that ſeemed to run ſtill againſt the tide of Gods judgements. And God allowed the *Prophet Jonah* a much ſtronger liberty, to ſeem angry at Gods mercy, and to diſpute the juſtneſs of his perplexity. In all theſe inſtances the wills of the *Prophets* were formally concurrent with the Will of God; for they made ſtill the reaſon of their willing the accompliſhment of the common univerſal diſpoſition of Gods order, but we ſee they diſſented in the matter of their willing; they did not vote theſe ſpecial and preciſe means concurrently with Gods voice, becauſe they ſaw not clearly how they ſtood in Gods deſign of the common good, and ſo might differ from God in wiſhing the order, though not the end.

Jer. 14. *Jonah* 4.

It is otherwiſe with the *Angels* who are in a fuller light, they diſcern how all Humane events are in their ſpecial order to the common benefit of the *Univerſe*, and ſo execute their Commiſſions of Benevolence or Indignation upon us, without any alteration of joy in our temporal bleſſings, or commiſeration in their offices of deſtruction. This ſtate of equanimity we ſhall attain, when we come to ſee face to face, that Face which ſhall make us like it, by looking on it, when we ſhall ſee him as he is, in whō we ſhall together ſee all other things as they are; until then, while we ſee him but in the ſhadow of his works, he requires of us only our conformity to his wil, as far as he hath endued our Nature with a power of apprehending how

how his declared pleasure hath a consonancy with the universal good of the world: So that we have an injunction and a capacity of wishing always in preference of the universal good, before our private interest. And in those cases in which we are not convinced, how the ills we suffer conduce to that order, we may piously deprecate such Events, lament the exigencies they occasion, and sue to God for the reversing of such orders; in which exigencies we may earnestly press the hastening of Gods time, and concurrently attend his will with patience; for that is Gods time to which our Prayers have brought God, as that price was Gods price to which *Abraham* brought God for *Sodom*. This, I hope, will sufficiently explicate the sence of formal and material conformity to Gods Will, and so enlighten us in many obscurities and scruples, which the tenderness of our Conscience may cast over us, as apprehensions of contumacy against Gods order in our sorrow, and resentment of publike or private calamities.

§. V.

The infirmity of our Nature conforted by Examples, Holy and Prophane; and the acquiescence to Gods Order with constancy, perswaded.

BEcause this tryal of us requireth all the strength of our Grace, or our Reason, to secure us farther from being dismayed at the proneness of our Nature to slacken in the confidence of our Cause, upon the prosperity of the advers party, we may look upon one of the strongest vessels of Gods building, and we may finde him in this storm driving upon all his anchors, when he confesseth, *My feet were almost gone, and my steps well nigh slipping away, when I saw the peace*

Psal. 72.

peace of sinners; *they are not in trouble, as other men, neither are they plagued as others*: He could have no ease in the inquisition of the reason of this inverted appearance of Justice, till, as he says, he went into the *Sanctuary* of God: So when we finde our selves upon *Davids* slippery steps, we must follow him who leads us to take *Sanctuary* in Gods universal Providence, taking hold of his Altar there, his Inscrutable Wisdom; and the passions of our Nature will be afraid to violate that holy Refuge, in disputing to draw us out of that *Sanctuary* by their Violences, as long as our thoughts rest themselves there, and our Reason doth not venture abroad to rove in the inquisition of second causes.

It was upon the holy ground of this *Sanctuary* that *King David* trode, when he climbed up the mount *Olivet* barefoot; his steps were then firm and sure, even upon all these sharp stones which were under them; even those stones which *Shimei* threw in his way, did not give him the least trip, he walked upon this ground of, *The Lord hath ordained him to curse David, who shall then say, Wherefore hath he done so? it may be the Lord will look on my affliction, and requite me for this days cursing*: Here we see King *David* walks so firmly on Gods Order and Providence, as his steps broke in pieces all *Shimei's* stones they trode upon; and he was now no more moved in the diffidence of his cause, then he was elated with the right of it, when *Shimei* came to meet him, and lay prostrate at his feet to be trode upon: He then raised up his enemies person, and kept onely his injuries under his feet, which were so many steps to raise his eternal Throne: and certainly, all that *Shimei* threw at him proved the most precious stones, which the Hand of Providence set in the Everlasting Crown of this Blessed *King*. 2 *Kings* 15.

Thus we see the common infirmity even of the most sanctified Natures, while they are working upon the stock of their own Reason in Humane occurrences, and what a firmness and stability we may finde when we lay all our thoughts

thoughts up to rest in the bosom of the Divine Providence,
Job 35.14 taking this advice in all advers Events, *Yea, when thou shalt say he considereth not, be judged before him, and expect him.* And as it is observed in the motions of the Heavens, that as the Orbs are nearer the first mover, so they go the faster in the common diurnal motion, & the slower in their own peculiar, which is opposite to the other; so we may truly say, the nearer our mindes are raised to an adherence to the first Divine moving order, our Reason shall go the quicker in a consenting motion to all the common occurrences of Providence, and shall move the gentlier in the retrograde motion of her own Orb of Nature, and consequently the disquiets of our Nature shall move less in their passionate oppositions to all sinister Events, and we shal be the less frighted when with the
Luke 9. *Apostles* we are going into the cloud, remembring the re-
Jer. 23. proach God maketh to tottering confiders, *Am I onely a God at near hand, and not the same at distance?*

If ever we could have hoped to have been informed of the reason of the present advantages allowed to the wicked, it should have been when the *Prophet Jeremy* (one sanctified even in his Mothers womb) did so earnestly ask God this question, with a conjuration upon his Justice, saying, *Lord, thou art*
Jer. 12. *just when I argue with thee; yet let me talk with thee of thy Judgements: Wherefore doth the way of the wicked prosper? Wherefore are all they happy that deal treacherously?* And yet God affords him no answer to this desire, but leaves him in such a suspense and perplexity, as in an holy confusion he challengeth
Jer. 20.7. even God of having misinformed him in his Judgements upon sinners, which were so long deferred: So we can look for no satisfaction in this point, greater then that answer
Dan. 12. which God makes to *Daniel*, when he asked, *What shall be*
9. *the end of these things? Go thy ways, Daniel, for the words are closed, and sealed up till the time of the end.* Wherefore, in all the distractions and subversions of Kingdoms, private Ruines and Confusions, we must recur to *Daniels* conclusion, *Blessed be the Name of the Lord; wisdom and power are his,*

he

he removes and constitutes KINGS and Kingdoms.

By this precedent, as near as our giddy Nature will admit, we must seek to fix our mindes upon that incomprehensible course of Gods Providence, which changeth all things without any mutation in it self; and the nearer we come to this confixure unto that stability, the less obnoxious we shall be to the estuations of joys and fears, or the anxiety of wonder in all contingencies: For the chief motive of the disquiet of our minde, is the imperfect broken view we have in this life of the chain and coherence of second causes: we see several links lying scattered and parted without the rings which make the connexion; that is, we see daily mutations of all conditions, from good to bad, and interchangeably from advers to prosperous estates, but we discern no reason that linketh and accordeth these variations with our judgements, making a coherence satisfactory to our understandings in this distributive part of Gods Justice.

This half-sight of the form of things, excites wonder in us, which is broken knowledge, when our understanding meets objects of strange effects, divided from their apparent causes; for if we could see at once this chain of Providence set together, all events hanging linked to their final reasons, our wonder would presently cease: As we may suppose if the *Prophet Daniel* had lived to see actually the accomplishment of his Visions, while others had wondred at *Alexanders* enterprise upon the Monarchy of the World, and all the strange occurrences that did effect that work, he would have been little moved at those Events: And when cursed *Antiochus* destroy'd *Jerusalem*, and set up Idols upon the altar of the *Temple*, and abolished all form of true Religion; when venerable *Mathathias*, and the glorious *Maccabees* had reason *Mac.* 2. to rend their garments, and to be astonished at the desolation of Gods people, *Daniel* would not have been perplexed and amazed in all this confusion, as having had a prenotion of this, and the rest of the chain of Providence, which made the coherence of this action.

In the like maner in all other prodigious Events, which coupled the successions of the other designs of God upon the world, whereof *Daniel* had a prevision; he could not be confused at that, whereat others (who looked but upon the broken pieces of the chain) were justly astonished: But if *Daniel* had survived the issues of all his Revelations, and had come to those Times of which he was desirous to know the sequences and determinations, and was refused that illumi-
Dan. 12. 9. nation, and told, *They were sealed Mysteries, and not to be opened* to him; if then he had seen the destruction of Gods people, and the violation of all things sacred, by the inhumanity of Gods enemies, he would then have been posed to have given a reason of these disorders, and must have resorted to *Davids*
Psal. 138. 6. answer to himself, *Such knowledge is too wonderful for me, it is too high, I cannot attain to it.*

Some satisfactory rest may be derived from the experiments and acquaintance with such cases, but still the reason of that order (which is so prepostrous to our conceptions)
Apoc. 15. will remain in the smoke of the *Temple*, wherein we may see God is present, but not how he worketh in it: The order of Gods administration rests in the *Temple* described in the *Revelation*, which is *filled with smoke from the Majesty of God, and none can enter into it until all be consummate.*

One that shall study the Story of the World in one Age or Century, shall finde Iniquity and Violence prevailing, it may be, many years over all Piety and Justice; and in sequence of time shall come to reade the prosperers and presumers in their powers destroy'd and extirpated by some exemplary vengeance; then for some time may meet with vertue and godliness flourishing so, as to protect all their Votaries; and then as he goes on, it may be, he will meet with a storm blasting, and withering all the fruits of innocence he saw before so flourishing: Thus alternatively through the whole age, he shall commonly finde an interchangeable variation from the happy to the persecuted state of goodness: And although in the period of that portion of time he

chance

chance to finde the most notorious impieties of it punished and revenged, in such sort as that particular may give him some sensible satisfaction of Gods Justice, yet he shall finde in no age the audict so perfectly made up, between Impiety and Punishment, as he shall not still remain perplexed in the account of Gods reckonings with the world.

They who shall live to see, or reade the full Account of this present Age, will certainly finde at the end of it, the Fractions and Divisions summ'd up nearer the true Account of Gods Justice, then it appears now in all these scattered orderless figures, which seem to have little reference to Equity; but still the end of this Age will leave some confused parcels of Injustice, which are referred to the succession of time to make up, and rectifie: And in this kinde of sequence and relation, Times will turn and rowl over to one another, the last bringing still somewhat imperfect to the next it flows into, until Time it self shall be drowned in eternity; so that while we see, as *Solomon* tells us, *All things happen alike to him that offers Sacrifice, and him that breaks down Altars*, he gives us this excellent caution, not to be tempted to say there is no Providence, *If thou seest the violent perverting Justice, and Judgement in a Province, marvel not at the matter: for he that is higher then the highest regardeth, and there be higher then they.* *Eccles. 9.* *Eccl. 5. 7.*

This is a cordial the *Holy Spirit* hath confected for us, to take in the strongest fits of Humane vicissitudes, to keep us from fainting in the unsuccessful state of a righteous cause: I shall onely give one or two Historical instances of many, which all Times afford in this Argument.

The first is so memorable and adequate in all circumstances for our instruction, as no times can match a better, and no sort of *Christians* can reject it as president. This is the case of St. *Lewis* King of *France*, a person so holy, as if the most sanctified voyces of his Time had been to elect a King, they would probably have chosen him: This great and holy King flaming with the zeal of repossessing *Christians* of the

Holy Land, which is a figure of their Birthright, the heavenly *Jeruſalem*; kindled moſt of the *Chriſtian Princes* with the ſame ardor, which carryed many of their perſons upon the place for the atchievement of this bleſſed Deſign: The beginning of this Enterprize was proſperous, in the recovery of many poſſeſſions from the *Infidels*, and reſtitution of the Worſhip of *Chriſt* into them: But ſoon after Gods ſecret Judgements ſtrook this Army with an evident mark of his preſent diſpleaſure, and by a peſtilent ſickneſs conſumed moſt of his Forces; inſomuch as he was reduced to a diſhonorable Treaty with Gods Enemies, and forced to return with a total defeature of his Deſign: Under which rough hand of God, his ſanctity in *Syria*, like one of their Palm-trees, grew the higher by the weight of adverſity it was charged with, and after a perilous return into *France* in his old age (his zeal burning ſtill the brighter in all the darkneſs of his Succeſſes) he made a ſecond Expedition, with three of his Children, upon the ſame Enterprize, and landing in *Africa*, his Army was again ſeized by the deſtroying *Angel*, and one of his Sons ſtrook firſt, and preſently he himſelf was arreſted by the ſame hand, and executed in his ſentence of Mortality, though truly delivered out of his priſon, and tranſlated to that higher Crown which he had conquered in all his defeats.

This was the unhappy Event, according to the ſtile of the world, which that pious King, and unqueſtionable Cauſe, left the world to opine upon; of which we cannot give a better vote, then he himſelf did in his ſickneſs out of the Wiſe-mans mouth, *Who can conceive the ways of God, no more then a Tempeſt which no eye can ſee? for moſt of his works are hidden; Who can declare the works of his Juſtice, or who can ſtand under them? for his covenant is afar off, and the tryal of all is in the end.* *Eccles.* 16. 20.

There is another notorious preſident I have met with in the *Eccleſiaſtical* Story, which I have choſen of many, as it hath relation particularly to this Nation. *King Harold*

rold of *Denmark*, who was the first planter of the Faith of *Christ* is his Countrey, and a Prince whose eminent sanctity deserved the publike testimony of the *Church*, by his admission into the Catalogue of the *Saints:* This devout King in his old age was assayled by the Rebellion of his own Son, called *Swayn*, a desperate Enemy of *Christianity*, yet it pleased God to give him Victory against his Father, and to Crown the old King with Martyrdome in the Defence of *Christs* Cause, and his own Right; for he dyed of his wounds received in the Battel, where his impious Son remained Conquerer, and King.

But soon after Gods Vengeance rose up against this *Patricide*, and expulsed him out of his Kingdom, and in many changes of Fortune reduced him to take Refuge in *England* and *Scotland* for many years. At last in many variations of his Unhappinesses, it pleased God to change his heart, and convert him to *Christianity*, of which afterwards he became a great Champion, and a Zealous; and God imployed him here in *ENGLAND* to punish King *Ethelred* (who though his person was not stained with his Mothers bloody hands, yet he did rise to the Crown, not by a Legitimate Descent in Blood, but by an Execrable effusion of his elder Brothers, through the wickedness of his Mother) so as *Swayn* of *Denmark* dispossessed this King, and soon after dyed invested of the Crown of *England.*

I thought this Example, in the various Occurrences of it, very apposite to this subject of declaring GODS mysterious Judgements, *His Justice, Mercy, and Longanimity*, which is the Attribute whereby we are so much relieved in all our provocations of his Vengeance.

These Examples may temper an hasty impatience to censure Causes by the Events, and repress in us that Natural forwardness of judging with the *JEWS*, those to-

to be the greatest sinners, on whom the Tower of *Shiloh doth chance to fall*, for we know our Saviors decision of such conclusions.

§. VI.

The Conclusion; Regulating all humors in this probation.

THere are many men of such a mould of earth, as the stony ground in the *Gospel*, who are quick in their conception of vertue, and active in the first impressions of the right and justice of their party, and so their actions are forward, and eminent in fair seasonable weather; but if the heat of disaster beat upon them, for want of a well-rooted constancy on the ground of true fortitude, they shrink and wither as fast as they did shoot out at first; when they first begin to be followers of vertue, they should
Luk. 7. 23 remember what our *Savior* said to his Disciples, *Blessed is he who shall not be scandalized at me*; for in the attendance on goodness in this world, we shall often see it suffering and affronted.

They who will serve under the *Militia* of the King of kings, must take the *Covenant* of *Longanimity*, in which consists the best part of the honor of a *Christian*; for, as our great *Master* saith, *If you love but where you are beloved, do not the Gentiles do as much?* so if you are zealous while you are prosperous, every unworthy person hath this kinde of honor to shew for his nobility; but when you are to endure the test of loving of Enemies, that is, humbly to embrace all advers accidents, and to close with them, to wrastle still, rather then flye from the Lists where they are triumphing,
Isa. 26. when as the *Prophet* says, *Strange lords have dominion over us*, this is the sincere tryal of honor, even in morality; in which, this perilous perseverance (it may be) is but a counsel

of

of perfection; but in cases of Divinity, I am sure, it is a precept, as the *Apostle* saith in the name of our Master, *If any man draw back, my soul shall have no pleasure in him.* Heb. 10. 38.

Hence it is, that as any defection from a good Cause is odious in Gods sight, so too much solicitude and vehemency, in relation to a quick issue out of our engagements, look unhandsomly in Gods eyes; for there is always a great shadowing of Self-love woven with this colour of our zeal to Justice, in this impatient appetite of Success.

Our Savior *Christ* at his remove from his dearest familiars upon earth, in a gentle reprehension to them in this point of earnestness, hath left us an order for our dependance quietly upon the common course of his Providence, without any inquisitive scruting into the times of such Events, as the cause may promise: For when they desired to know the time of his restoring their kingdom who were of his own house, his answer was a kinde of soft increpation to them, and a strong instruction to all times, *It is not your part to know the times, nor the seasons which the Father hath put in his own power:* This is a prerogative our Soveraign communicates unto none; but as he proceeded to comfort again those friends he had check'd, we have our share in their compensation, for he doth impart to us also his *Holy Spirit*, which may assist and consolate us in the perplexities of all Times and Seasons. Acts 1.

Let us therefore, by the residence of this *Comforter* with us, endeavor to correct our Nature in her promptitude and hastiness in our distresses, to make *Gideons* question to the *Holy Spirit, If the Lord be with us, why are all these ills befaln us?* and to conclude, *Sure the Lord hath left us, and delivered us up to our enemies.* Let us procure rather to make the answer of *Eli* to *Samuel* in acceptance of Gods Judgements, *It is the Lord, let him do what seemeth good to him:* If we remain in this temper, we may boldly say with *King David, The Lord will not be angry for ever; he will judge the world* Judges 6. 13. Psal. 102.

in

in equity, and the people in his truth: therefore I will hope always, and will yet praise him more and more: Thus with the *Psalmist*, keeping God at our right hand, we shall not be moved, or dejected by any siniſter Events in a sincere Cause.

There is a far different superstition in the pertinacy of the *Pharisees*, and the facility of some people; for they in a shower of Miracles falling down upon them, to anounce to them the time of the change of their Law, still called for a Sign from Heaven to authorize that Doctrine; and some people are so prone to change their Law, as they call Natural Accidents, that favor their dispositions, Signs from Heaven to warrant their innovations. As the first were said to have eyes, and not to see, so these last may be said to see without eyes; for their imaginations seem to them so illuminate, as the eye of their Reason is dazled when it looks against them: Such fancies commonly love to cast in troubled waters, and upon all succesful draughts, they do (as the *Prophet* saith of them) *Habac.* 2. *Sacrifice to their own net, and offer incense to their drag*, worshipping in a maner their own Spirit, which they have before invocated for their directer: Thus while they are so confident Expositors of the letter of Humane Contingencies, they are better Interpreters of Fortune then of Providence.

They who are emboldened by the advantages, or abashed meerly by the miscarriage of a Cause of which they have reason to believe God to be the conducter, do as if the children of *Israel* should have thought God had been more in the Pillar of Fire, then in the Cloud, because it was a pleasanter object: The true children of *Abraham*, the sons of *Faith*, follow the Cloud of Gods Judgements, as confidently as the Flames of his manifest Kindeness, and murmure not at the waters of Contradiction, which they are often put to drink in this peregrination.

St. *Augustine* says elegantly; That every one would be content to overtake *Christ* at his home, but few are constant in following him in the way; there is a contrary inordinate-

ness

ness in our Nature in the point of Gods Providence, for most are curious to follow with their ratiocinations the traces and steps of it upon Earth, and few are content to be transported immediately to the home thereof, which is Heaven; that is, we commonly affect an enquiry into the Reasons of second Causes, and are busie in guessing at Gods meaning by them, rather then resort directly to the inscrutable order of Gods Providence in all Events, and so rest upon the faithful resciance of his Reasons: This course is the overtaking of Gods Providence at home, and not the tracking it curiously abroad, in the prints and traces thereof as it passeth through the world.

This last ought to be the course of a *Christian*, to whom *Christ* hath left his Faith in the equity of Gods universal Providence, as the *Apostle* saith of his other Doctrines, *That we may not be like Children, tossed to and fro* with every kinde of Fortune, by which our great Enemy, the Prince of the Ayr, raiseth continually change of winds, to tosse us, and carry us away into an opinion of that airy Deity of *Fortune*, which he hath set up for the Devotion of the worlds Fancy.

I may pertinently then conclude with Saint *Peter*, in this case of Temptation to the Primitive *Christians*, *Think it not strange, concerning the fiery tryal which is to try you, as though some strange thing happened to you; it may be the time is come, that Judgement must begin at the house of God*; in which case we have this excellent advice from God by the *Prophet Isaiah*, *Go my people into thy chambers, shut thy doors upon thee, be hid for a moment, till the indignation pass.* 1 *Pet.* 4. 12. *Isa.* 26. 20.

Whereupon I will sum up all my resolutions with this excellent Exhortation of that most holy *King David*, in his most depressed condition, *Expect the Lord, do manfully, and thy heart shall be strengthned: I say, wait on the Lord*; for they who have taken Gods Word for their repose, and acquiescence against the corrupted Testimonies of their own *Psal.* 26. 19.

impatient humors, will by a blessed experiment attest the truth of this Asseveration of the same afflicted King, and beloved *Saint*, *Blessed is the man whom thou chastisest, O Lord, and teachest him out of thy Law, that thou mayest give him rest from the days of adversity, until the pit be digged for the wicked.*

Psal. 94. 12.

The

The seventeenth Treatise.

Of Solitude.

Divided into two Sections.

§. I.

The most useful order in describing the nature of Solitude.

MAny who have made Images of *Solitude*, have done like *Painters* when they draw *Ladies*; who (observing the most remarkable Features, as much as may make a resemblance) cover the defects of the complexion with all the Art they can; they set no freckles, or mark, nor pits, or unevennesses in the skin, accounting the best prizure of their Art, to leave the favor of the person on the figure, with the least touches of disfavor upon it: In report to this method, many who have figured *Solitude*, having set out the most noted properties thereof, have sought to sweeten all they could the disagreeableness, leaving no roughness or inequality upon the countenance of their Character of *Solitude*.

But those who look upon it by the life, will finde much more unsmoothness and hard favor in it, then is expreſt in such speculative Images: For the original Malady of our Nature was such, as hath left some dints and prints in the surface of the evenneſt state of our mindes; there are harsh and unpleasant intervals of roughness, and inequality found in all the faireſt complexions of our peace and serenity: Wherefore it concerneth us to posſess our opinion with the

most natural Image of *Solitude* we can pourtraict, and that rather rudely touched, then flattered: For when we come to the actual acquaintance of it, either by election or necessity, it imports us in the first case, not to have fancyed such a figure, as may have moved us to design it for a Mistris to some melancholy Fancy; or in the last case, of constraint not to have preconceived any such hard favor, or disagreeableness, as may confuse us in our first aboard of it: But some previduation of it is easilyer taken off by acquaintance, then an over-charge of promises to our selves of peace and ease, can be made good unto us by our first communications with it; because our mindes do easilyer acquiesce upon their proposals of moderate conveniences, then they can setle upon their fall from high overvaluations.

I shall not therefore play the *Painter* in this draught of *Solitude*, but rather the *Printer*, by exhibiting the just impression of it, taken from the original stamp thereof, which I have in my hands, and shall design my print to bear the countenance and proportions of Truth, rather then the regular symmetries of a fair imagination, which is as *Painters* draw *Angels*, in whom they intend onely beauty, not similitude: For I may own the having taken this Lesson from *Solitude*, which I will practice upon her own figure, to prefer the benefit of the Reader, before the beauty of the Discourse; and rather desire to impart by Charity the utility of Truth, then to affect the making my *Solitude* so lovely, as it may be rather good Company then good Counsel.

This were to trade for Vanity with that Stock of Solitude God hath given me to acquit the Mortgages of my time; and it is no mean blessing to be able to redeem time, even by the evils of our days. This is to grow so rich by the very *Sequestration*, as to be able to make provision of Liberty, peradventure at some time or other, even for some who are now Masters of mine: For this my Map

of

of Solitude may be useful to all that are Travellers through the Changes and Vicissitudes of Times, though they seemed never so fixed in any station.

I do therefore humbly present my Countrey with some Fruit of that Graft of Solitude it hath set upon the barren Stock of the other time of my Life, praising God that I may in some measure say with Saint *Paul*, *The things which have happened to me, have faln out to the furtherance of my liberty in Christ*; *Philippians*, Chapter the first, Verse the twelfth.

I shall not then endeavor to write the Laudative, but rather the Life of *Solitude*, in which the intermixtures of Good and Ill are co-incident to one another: And though I do not pretend the measures of my minde should exactly fit many others, yet the matter of my propositions, which is Vertue and Piety, will endure the taking to pieces, and translating into many good Forms, according to the sizes of several Dispositions.

In God there is this inexplicable Mystery, there is Unity, and Singleness without *Solitude*; for out of the Singularity of the Divine Essence, there is a Natural Fecundity and Emanation of a Plurality of Persons, in which consists Gods incapacity of solitariness; for without this connatural Society, *Divines* affirm God might be said to be solitary, even in the middest of all his Creations, as Man was said to be alone among all the Creatures of *Paradice*, before he had a Consort of his own Nature. We need not stay any longer in this Mountain of the Divine Essence, clouded and overshadowed with this Mystery of a *TRINITY* in *UNITY*, it is sufficient that it afford us but so much Light, as to shew, That Solitude is not consonant to the Nature of Man, as he is GODS Image, and so provision was quickly made for that supply, after the singleness of his Creation.

We must resort then to some Supernatural intervention; that

that may mediate between Mans Nature, and the Nature of *Solitude*, when he is reduced to it; and thereby acquaint him with another kinde of ſociety, when he is ſequeſtred from that which is ſo familiar to him: Thus, as it were, rather tranſlating his communication into another language, then razing out the impreſſion in him of the love of company. And this is to change the nature of his ſociety, and not the ſociableneſs of his Nature.

§. II.

Solitude divided into three ſorts; and the firſt diſcourſed of.

Voluntary Solitude defined.

ME thinks all the ſtates of *Solitude* may be pertinently divided into theſe three ſorts, of *Voluntary*, *Violent*, and *Neutral*. The firſt is the operation of a Supernatural agent upon Mans Will, which works upon it, as the Wiſe man ſays, *Forcibly and ſweetly*, drawing our mindes out of the world, in ſuch a gentle ſoft ſeparation, as vapors are extracted out of the earth, while the vertue of the heavenly Spirit attracts our Will out of groſſer immerſions in the earth, unto the pure ſpeculation of Divine objects; the grace of ſuch evocations *falling* (as the *Pſalmiſt* ſaith) *like dew upon a fleece*. So as this egreſs out of the ſociety of the world, may be nominated ſupernatural in the means, though voluntary in the act.

Violent Solitude defined.

The next is, when any exterior natural agent forcibly deprives us of the liberty of all ſociety; and this may often be juſt, in order to the general ſociety of the world, which is maintained ſometimes by violences exerciſed on particulars; but is always offenſive to the nature of Man: And ſo I term this ſort of *Solitude*, *Violent*.

Neutral Solitude defined.

The third (which I ſtate as *Neutral*) is a mixture, and compound between the aptneſs and conſtitution of particular natures,

natures, and ſome exterior intervention of violence and offence to that humor, by which we are moſt affected to the world; as a defeature of ſome hope, whereunto our mindes were moſt applyed, or ſome loſs, of what our affections had made an intire tranſaction of themſelves unto, or ſome injury above our reach of any reparation, and many the like violations of our mindes in the world, upon which we break off correſpondence with it. And this condition of Solitarineſs I call *Neutral*, as having ſomewhat of both the other ſtates of *Voluntary* and *Violent*; for both theſe qualities concur to the compoſure of this kinde of ſeparation from Society.

For the firſt ſort of theſe *Solitudes*, which I call *Voluntary*, that part of it which is diſagreeable to the inſtinct of Nature, is reconciled by the mediation of the Author of Nature, who nouriſheth the mindes, he calls out into this Deſert, with lighter and more Spiritual ſociety, which he ſhowers down from Heaven upon them, as the *Pſalmiſt* ſays, *Man feeds upon the bread of Angels*, Prayer and Meditation, which aſſociates his Spirit to ſuch company, as he thinks he hath rather one body too much with him, then want of any.

There are many of the children of *Abraham* whom God calls, as he did their Father, ſummoning them by his voyce to come out of their Countrey, from their Kindred, and from their Fathers houſe, unto a Land that he will ſhew them; and to this citation many do faithfully anſwer, quitting the Native Region of all their Inclinations, the habitudes of Fleſh and Blood, which are ſo near of kin to them, and all the ſweetneſſes of communication, and ſolaces of company, which are the domeſticks of their Fathers houſe, and the familiars of our Humane Nature, and ſeparating themſelves from all theſe innate appetencies, take their journey into the ſtrange Region of *Solitude*, privacy and recluſeneſs; and when the Soul, like the *Pſalmiſts* Spouſe, *ſhall thus forget her own people, and her fathers houſe*, then the King ſhall be

Gen. 12.

Pſal. 44. 13.

Luke 12. 40. *Psal.* 36. be in love with her beauty; and then this delectation of the Soul in our Lord, confers all the petitions of the heart upon it.

When God makes these extraordinary selections and vocations to this passage through the Desert unto the Land of Promise, he spreads a Cloud over them by day, which shadows them from all the ardors of their sensitive appetite, and sets up a pillar of Fire before them in the night, of that fire which *Christ* came to bring into the earth, that illuminateth all the obscurities whereunto our Nature is subject, in the ecclipse of Society, and warmeth and cherisheth that shivering chilness wherewith our Nature is so apt to be benumb'd, in the privation of the elementary light, and heat of our Nature, which is Communication and Society. This holy fire that accompanies them, doth not onely (as the *Psalmist* says) *Make their night as day to them*, but even the devesture of themselves, their solace and delectation; and by the same degrees that they are severed and discharged of themselves, they are repleniſhed with that Society, which entertaineth them with that joy, wherein the singleness is the universality of it; for it is never all things to any heart, but when it is there alone; This is the *peace of Christ, exulting in our hearts:* And in *Colloss.* 3. 15. this Society is the whole *Trinity*, which, as the *Prophet* says, *Leads first into solitude, and then* speaks *to the heart*, as though it would have nothing but the heart it self present at this entertainment. *Hosea* 2.

Such passengers as are truly led by this conduct, have for their Viatick, that hidden *Manna* given them, which is promised in the *Revelation*, in which they finde the several tastes of all their inclinations; the relish of the society of Parents, Brothers and Friends, are all savor'd in this celestial Manna of Contemplation; insomuch as they seem to taste in the source, and spring it self the divers relishes of all those currents of pleasure that flow out of it, before they take various infusions from those veins of the earth they run through. They taste the joys of Fathers, Brothers and Friends, in *Rev.* 2.

loving

loving him, who is every thing to pure love: Thus being in the ſtate which the *Prophet* ſays, ſhall be raiſed above the *altitudes* or *elevations of the earth*, they live in the ſcent and odour of the bloſſoms of the Tree of Life, of which they are promiſed to eat the fruit in the Paradice of God; For our Supreme beatitude, is the contemplation of God, ripe, and gathered in the maturity of the full viſion of his Eſſence, ſo as one of the ſweeteſt fruits of Glory, is a perfect and conſummate Contemplation.

They then who live in this holy Garden of Speculation, may be ſaid to be already under the ſhady leaves of the Tree of Life; this ſtate of ſeparation from the world, ſeeming to be in ſuch an order and relation to the ſupreme beatitude, as *Adams Paradice* was to Heaven, as it is in a maner of integrity of eaſe, and paſſeth away out of this life by a kinde of tranſlation to glory. They live in the Suburbs of the celeſtial *Jeruſalem, whoſe ſtreets are paved with fine gold*; and theſe ſuburbs in proportion are paved with refined ſilver, which is a proportionate purity here, to that perfect Charity wherein it terminates within the gates of the City. So as we may ſay of this kinde of ſeparation from the world (which is an aſcending upon *Jacobs Ladder*) *Truly, this is no other but the houſe of God, and the gate of Heaven.* Gen. 28.

Of ſuch Souls that live but at this little diſtance from their home, while they are ſtill advancing from vertue to vertue, we may ſay with the *Pſalmiſt*, *Bleſſed are thoſe ſouls which know this jubilation, they ſhall walk, O Lord, in the light of thy countenance, and in thy Name they ſhall rejoyce all the day, and in thy Righteouſneſs ſhall they be exalted:* It is eaſie to ſay much in exalting this happy ſtate of *Solitude*; all the ſpace between Earth and the empyreal Heaven, the ſeat of the bleſſed, being the ſcope we have to extend our thoughts upon: For no exageration that ſtays ſhort of the ſight of God, can go too far in the endearment of this bleſſed condition, as they who have read the lives of many *Saints* who have lived in this Region, will eaſily confeſs. Pſal. 8. 10.

I must confess my self very unable to say any thing in order to direction, either how to walk in these Suburbs of Heaven, or how to finde the best way to them; yet as one may print a good Map of a Countrey, or stamp of a City, and neither know the streets and passages in it, nor the ways in the Countrey that lead to it; experience in both being requisite for this capacity: So though I am not at all acquainted with the purity of this kinde of *Solitude*, knowing it onely by sight, as having seen it in the Images of some *Saints*, I may have taken off this impression handsomly, without any practical skill in this Divine Exercise of Contemplation; therefore I will onely say of it as a *Holy man* did of the *Apocalypse*, *I admire it in what I do understand, and also what I do not understand, in honor of what I do:* For truly the mystery of this Angelical life, is like the white Stone promised in the *Apoc.* 2. 17. *Apocalypse*, in which a new Name is written, which none know, but they that receive it: So that I can say nothing to inform such as have received this white precious kinde of life, onely admire their felicity, who (like *Moses* conversing with God) see the hinder parts of him in this life, and have as it were the earnest given them of that which S. *Paul* saith, *Neither eye hath seen, nor ear hath heard, nor hath it entred into the heart of man*, the joy, I mean, of contemplating the Divine Essence face to face in the light of glory.

What I may presume to say pertinently in order to my design, is to desire, That all men be very advised in the discernment of their vocation to this excellent kinde of *Solitude*, and to proceed as *Samuel* did, by *Eli*'s advice, in answer to the voyce, not to presume upon their first interior motions, though never so clear, but to stay for the iteration and pressure of the same voyce often speaking to them, and not to resolve any thing finally, but by conformity to some Spiritual direction, to the end an acceptation of this excellent course may rather be the perswasion of Humility and Obedience, then any promptitude or fervor of our temper and complexion: For the voice of God to this vocation, may easi-

ly

ly be miſtaken, as the *Jews* took that which was a voice from Heaven for Thunder onely, ſo many take that for the voyce of God, which indeed is but the thunder of their own conſtitution; ſome Spiritual fervors (compoſed of the vapors of their Nature, that lie under the clouds of the world) breaking out into ſome loud diſcontent; which noiſe of our humors is often taken for the voyce of Grace.

But this vocation is not ſo likely to be in the great wind of our firſt Spiritual impulſes, or in the flaſhes of our new fervor, as in the gentle ayr and breath which the *Prophet* found the Spirit of God in; that is, in a ſoft and equal temper of Humility, and diffidence on the power and vertue of our natural propenſions; *not to truſt every Spirit, but to try the Spirit*, is the beſt advice in this great undertaking, and to bring it to the teſt of a prudent Spiritual Director, who may upon due examination teſtifie to our Spirit, that this is the voyce of the eternal *Word*, which pronounceth this, *Follow me*. And when we have truly heard this voyce, and anſwered to it by a ſelf-abnegation, then the hundred-fold which he aſſigned even in this life, is paid in the relinquiſhment of all, and diſſociation from the world, by this union with him, who is ſo much above all we leave, as he is all we can wiſh to have.

This is all I can contribute to the reverential eſtimation of this beſt ſort of Solitude; and ſince the bleſſedneſs of it is much above my report, I will leave it with the *Queen* of *Sheba's* admiration, and praiſe of the Maſter of this ſo well ordered *Solitude*, who is greater then *Solomon*, *Happy are thy men, and happy are thy ſervants, which ſtand thus continually before thee, and hear thy wiſdom.*

The eighteenth Treatise.

Of a mixt sort, or of Neutral Solitude;

Divided into three Sections.

§. I.

Explaining this term, by exhibiting the state of Mans Will in his elections.

NOw I have, as I conceive, rather paid my Devotion in this Saintly life of *Solitude*, then contributed any thing by my testimony to the beatification of it, I shall descend to the other two, which are more terrestial, and of my familiar acquaintance. Wherefore I may hope to give some more pertinent information of the nature of them; for as I may truly say, *I have neither learnt wisdom, nor have I the knowledge of the Saints*; so I may also own, That *I have seen many things by erring*, and going astray, whereby I have found, that the sensitive part hath often an equal voyce with the rational, in the election of this second state of Solitude, which I have stated as Neutral, and so will treat of it in the middle, between those two I have termed *Voluntary* and *Violent*, as mixed and partaking of them both.

Prov. 30. 3. *Eccles.* 34. 12.

What hath been said of the great Patron of *Solitude*, *John Baptist*, may, in my conceit, sort well with this particular I now describe; to wit, That *he was the Horizon of the Law and the Gospel*, his state being a kinde of middle Circle that did divide those two Hæmispheres, touching upon each of them: Such a position doth this *Neutral Solitude* seem

to

to have, of being an *Horizon* between the two ſtates, of purely *Voluntary*, and *Violent Solitude*, as it is a middle term between both of them, which parteth and diſterminateth them from one another, and partaketh of either of them: For indeed it toucheth both upon Freedom and Conſtraint; on the firſt, as it is an act of Election; on the latter, as it is an effect of ſome exterior compulſion, which notwithſtanding it cannot fully diſtrain the will, yet it lays ſuch forcible motives upon it, as carry away the election in a poſture mixed between Conſent and Coaction; and this is the maner of our willing in many occaſions, when our Imagination ſuggeſteth to our Will ſome apparent good, under the form of Real, and moving this choyce in a kinde of imperious maner of perſwaſion, carrieth the election, which although it be always voluntary in the act, yet may be ſaid to be violent in reſpect of the means that wrought it; foraſmuch as that voluntary act holds more of the imperfection, then of the perfection of Free-wil, as being an act contrary to the order of Reaſon, that doth dictate rather the choyce of the real good, then the apparent, which is preferred in this election.

To elucidate this point, we may conſider, That the Angels now cannot make ſuch a choyce, in reſpect their free-acts are always perfect and regulated by right Reaſon, though before they did ſee God it was not ſo, as in *Lucifer* is clear: when therefore ſuch a vote is paſſed by our Will, it muſt needs argue a kinde of violence and tyranny indeed exceſſeded over our Reaſon; and conſequently this choyce partaketh of violence in point of perfection of the act, however it is likewiſe voluntary, in the order of our imperfect Natures, that are leſs truly free then Angels; albeit we may be ſaid to have an extenſion of liberty above them, *viz.* that we can chooſe as well to do evil as good, which amplitude argueth in effect imperfection and deficiency of liberty, not any compleatment or perfection thereof: And for this reaſon, That by the order of Nature, the underſtanding ought to command in all rational elections; wherefore it is rather

a re-

a regulation of Nature to restrain the Will unto Reason, then any violence upon Free-will, to have it so confined or restrained.

In proof whereof we may consider, That even mans Will (which is now *in via* rebellious, when it cometh to be perfectionated in Heaven, or *in patria*, as Divines call it) will be reduced into this order and conformity; so while we finde this order inverted by the irregularity of our corrupted Nature, we may say many of our voluntary acts partake of a kinde of violence, when by the predominating of our Will over our Reason, they are rendred acts imperfect, however we may call them free: From whence ariseth this mixed amphibious kinde of election, which nevertheless doth not infringe the liberty of the Will, since that electeth always freely; for no force of motives can rise to a direct compulsion of the Will: and the efficacy of extrinsecal impressions, in this case, may be fairly illustrated by Gods maner of working upon the Will, which he moveth efficaciously to his own end, yet freely in order to her Natures preserving his power and her liberty. After such a sort do external Motives very often carry the elective faculty of the Minde to some choyces and resolutions, moving the Will with efficacy, and withal conveying it with freedom to the determination: And this is the case (I suppose) of what I term *Neutral*, or *Mixed Solitude*, when any exterior injury from the world presseth the Will vehemently, to elect this state of life, which is often chosen, as in this mixed Disposition hath been represented: Wherefore the chief intendment of this Discourse, shall be to furnish the Will with such precautions, as may fortifie her against such violent assaults of the Imagination in this act of so great importance.

SECT.

§. II.

Treating divers Motives that solicite this vocation.

THe Soul of man being the seat of the Divine Image in Humane Nature, the instinct of sociableness may be said to be the eye, or the sight of the Divine Image in it; for as the eye is the organ of light, which conveyeth to us the chiefest society of all material things (and thence is the noblest maner of Commerce the Body hath with the World, as consequently the worthiest portion of our sensitive Nature) So the instinct and Natural appetency of Society, is the noblest faculty of our intellectual: For by Society we receive all our rational light, as by the Eye we take all visible species; and the love of company is not imprinted in us so much for our own private solace, as for the support of the common frame of Humane Society: So that the sociableness of Humane Nature, is in order to the conservation and comfort of the whole, by a convenient union of the parts: And the same reasons that require a due disposition of the several parts of our Natural body, for the decency and health of it, hold in the constitution of the Spiritual frame of our Nature, so as the love of Society is referred to the constituting of order, which consisteth always of parts, and is nothing but a due marshalling and ranking of divers and distinct portions, either in material things, or rational designs. *Definition of order.*

Whereupon, since order is in Nature the final end of this impression of the love of Society, an inordinate love of Company may be out of the order of the sociableness of Humane Nature, as it may aim onely at some propriety that respecteth some such single desire, as is much severed from the common good of Society: and so many self-assign-

ments

ments may be in this respect said rather to tend properly to Singularity then Society. According to this rule all the busie negotiation of our passions, in the world, do rather break the chain of Society, then make part in the connexion, though they seem the onely rings and links whereof it is framed. Hence is it we so often see unruly and disorderly activity, and pursuit of some appropriation, occasion a separation from the world, as falling out with it upon the rejection of some unduly affected propriety: And upon these terms many do often break with the world, and retire in defiance of all other company, after this defeature of their particular pretence; and so in effect they rather flie from the world upon a repulse in their assault, then leave it in neglect of what it possesseth: Wherefore in this quarrel with the worlds party, many do often change their side at first in despight, rather then their minde in a sincere distance of their affections from it; yet on our first estrangement from the world, upon difference with it, God is so Divinely compassionate, as he doth not upbraid us with our first infidelity, in adhering so firmly to the advers party in all our successfulnesses, which we take as the pay of his enemies.

All which truly understood, are but the excesses of Gods plenitude, who can afford even to his enemies, as his waste and redundancy, these his temporal Bounties, since *The earth is his, and the fulnes thereof:* Insomuch as the infiniteness of the Divine goodness, is very often manifested most in the reception of such as come in to him, upon the worlds cashiering of them: For God accepts even his enemies *Reformado's*, and preferreth them often to great Trusts in his house.

We cannot therefore discountenance this breach with the world, though at first it be not in direct order to the following of *Christ*; for he to whom St. *John* forbade the casting out of Devils, because he was not of *Christs* train, was notwithstanding authorized by *Christ* himself: God resolveth often (in this case of an indirect address to him) as *Christ* answered

Luke 9. 50.

anſwered St. *John*, in the forecited occaſion, He taketh *thoſe to be for him, who are not againſt him*: for many of ſuch who are but ſo near *Chriſts* ſide as a declaration againſt the world, he doth often retain and ſetle in his ſervice.

S. *Pauls* Charity was a copy of this his Maſters, who rejoyced at an acceſſion to *Chriſt*, *whether it were either by pretence, or in truth*: So God is glorified in ſome degree in many ſuch relinquiſhments of the world, which have at firſt more animoſity then ſincerity of Devotion; becauſe this defiance hath always ſome apparence of victory over the world, which ſtill gives a kinde of alarm to the worlds party, and ſhews them the contempt of the world, ſtanding before them in ſuch a poſture, as ſtirs up ſome reflexion upon the deſpicableneſs of it, or at leaſt upon the diſtreſſes and dangers in it, and ſo moves, in ſome meaſure, towards a conſultation on their eſtates. *Phil.* 1.

Yet do I not upon this foundation adviſe any haſty inconſiderate *Sequeſtration* of our ſelves from the world, though there are many (who like ſome criminal and *Banditi* retiring into the the *Sanctuary* onely for ſafety) have by the frequenting Gods domeſticks, been ſincerely converted into the family, and have taken up the arms of the Spirit, with which they have combated onely the reſt of their life againſt themſelves by continual mortification. In this maner many (upon civil enmities with the world) have (in their retreat out of it, and taking the Sanctuary of *Solitude*) found by degrees that Sanctification, which at firſt they did not chiefly ſeek, as God ſaid to the *Prophet*, *I am ſought of thoſe that asked not for me before; and I am found of them that ſought me not*: This was the caſe of many who ſought *Chriſt* at firſt, meerly for recoveries from incurable diſeaſes, by the worlds Art, which had given them over, and found Spiritual reparations of their Souls, above what they projected. Many ſuch bedrid Palſies, benumb'd and ſtupified in their paſſions, which are fain to be carried out of the world, by the violent hands of divers afflictions, being brought to *Chriſt* into ſuch ſolitudes *Iſaiah.*

wherein he doth most manifestly reside, receive not onely the cure of their passions, which they sought chiefly at first, but are often staid and sealed with a Divine impression of the contempt of the whole world, and a sincere consecration of themselves to Spiritual affections.

This happeneth when God in some rare cases useth instrumentally the worlds sharp tools, as fit and proportionate to work on some stony hearts, wherein his Image is much defaced, which he hath notwithstanding from all eternity designed for figures to stand in his house: But such are precedents of Gods Mercy, to reverence onely, not to relie upon; for *God* (as the *Prophet* saith) *doth often take out a stony heart, and put one of flesh in the room of it*; whence the *Apo-*
Rom. 9. 18 *stle* telleth us, *He hath mercy on whom he will, and whom he will he hardeneth*; yet he will harden none, but such, as like fire-stones, resist and grow harder by the heat of his love, or the flames of his judgements, which he hath first applyed to soften them. They who study Gods hand in all the various designs and colourings of his Works, shall discern it even in all those pieces of Providence, which are of such different maners, as have made many mistakes in the world upon this Conclusion.

§. III.

How God worketh, and how the Devil countermineth in this vocation, wherein a safe course is directed.

THere is no notion under which we can more aptly look upon God, then as a Physician to our weak Nature: He who knows all the properties of Actives and Passives, applyes to all constitutions their proper remedies; and as some Medicines are not proper both for Beasts and

and Man, in regard of their different tempers; So for brutish sensual persons, there are required stronger Drugs, then to more reasonable and ingenious dispositions. The Word of God makes this difference often between voluptuous and sensual habitudes, and between pious and vertuous constitutions, calling the one Dogs, and the other Children; wherefore as the Physicians minister to some tempers onely such Drugs which they call *Benedicta*, blessed simples, which work kindly, and yet effectually upon them, & to others they are fain to prescribe *Minerals*, and more violent Ingredients to move them: So there are some such insensible habits of minde, as Gods *Benedicta*, his Blessings, and his gentle voyce of vocation doth not move; but their strong Nature rather works upon them, and alters them, turning them into the nourishment of their passions, while all their temporal Benedictions are converted into aliment of their sensualities.

Therefore to such indurate tempers, God ministers often rude and violent Minerals, so unprepared, as they seem to the world to be poysons; these we may call Affronts, Losses, Dishonors, and all kinde of Disappointments: and these violent compositions work upon their Natures, and alter it, by which their cure is performed; so that oftentimes the worlds Injuries prove Receits ministred, when it intends ruines: For while the enemies of our Nature, *viz.* all kinde of crosses and vexations seem to chase us out of the field, they convey us into that retreat whereunto God hath designed us. This is a frequent contrivement by Gods Providence, to secure his friends by the chase and pursuit of his enemies, and theirs; as he preserved *David* from acting against him, by the malevolence of the Princes of the *Philistines*, who thought they had shamed him, by rejecting and casting him out of their Troops, when indeed they preserved him innocent, from staining himself in the blood of his Brethren. So God excites very familiarly the adversities of this world, to remove, and seemingly to expel

his ſervants out of it, to deliver them from the guilt of loving the world, providing thus againſt their longer engagement with his Adverſary, who is the Prince of this World.

And as God vouchſafes to ſerve himſelf ſometimes of the ſtorms which the Prince of the Ayr raiſeth in this world, by making them carry ſuch wracks upon his coaſt of *Solitude*, as he deſigns to ſave with the loſs onely of their temporal fraights: So the Prince of the World doth ſometime make uſe of this Shore, for the caſting away of many, to whom he ſhews it as a ſecure harbor or ſhelter which they have under their Lee, and can reach when they pleaſe, upon any diſtreſs of weather: And thus as an Angel of Light, he promiſeth this Sanctuary, of retiring to God as a ſecurity which cannot fail, even after all the provocations of him, whereby he perſwades many to ſport themſelves with him in his large alleys, in the days of their youth and fortune; *Leave no flower ungathered* (as the *Wiſe man* ſays) *of that ſeaſon.* And when either the winter of Nature, or of Fortune, hath withered and blaſted all thoſe ſweets, then it is time enough to retire to Gods cover for ſhelter, who refuſeth no ſort of Refugiats.

Theſe inſinuations do work with many, ſo as to embolden them to live profuſely upon the preſent ſtock of their Time and Fortune, with this purpoſe, of taking Sanctuary either at ſome aſſigned time of their Age, or upon any preſſing Contingency. Hence is it, that taking their Councel of Gods Enemy, he preſents ſuch Clients to him, as have robb'd him all their life, in a purpoſe to repair to him for protection againſt the Law, and exemption from his hand of Juſtice; and thus, in effect, the houſe of Prayer is turned, and deſigned by ſuch Projectors, to be but an harbor of Theeves.

How often doth the Prince of Darkneſs amuſe many with this falacy, who walk with him in his large alleys, even by this light he ſhews them, by which they conceive to ſee a ſafe

a safe issue out of this broad way, into the narrow paths of the Kingdom of Light? But alas! how many lose themselves in this labyrinth, and are founder'd in this calm Sea of the world, even while they have this coast of retreat, and Solitude in their eye? And how many others, who are entred into the Port, sink there, by those leaks they bring in with them, never being able to stop those overtures in their mindes, through which worldly affections and passions soak continually into their thoughts some ill habit or other, still keeping intelligence with the world? And for this cause many either revolt back openly to it, or else hold some private treacherous correspondence with it, in a nauseousness and distaste of all Spiritual aliment, and a tepid irresolution between breaking off and holding on that course; and remaining in this nauseousness, we know how disagreeable this temper is to Gods stomack; so that many presuming to take this Water of Tryal, being polluted by a long cohabitation with temporal loves, it proves to them rather putrifaction, then purgation; and their mindes, in stead of a Spiritual conception and improvement, break out into an unsound and fruitless dissipation.

Likewise as this deceitful project of relinquishing the world, is often preferred by the Father of Lyes to many sensual and brutish lives; so, me thinks, it hath this property, common to many Animals, who believe when they have hid their head, that their whole body is covered, because such whom St. *Jude calls brute beasts*, seem to conclude, that when their bodies shall be retired and sequestred from the world, their mindes are removed and estranged from it: But they quickly finde the brutality of that opinion, by the blows and wounds wherewith the Images of the world assault and charge their mindes; by this disabuse they perceive her nakedness and exposure to all those vexations from which they thought themselves guarded and covered; and God, who regards only the posture and nearness of the heart to him, doth adjudge a punishment suted to this presumption, *Jer.* 30.

in

in revenge of their promiſing themſelves the being able to carry their mindes out of the world into his Sanctuary at their own aſſignments; he often receives the body onely, and leaves the minde ſtill in this habitual looſneſs, making the bodies diviſion in this ſeparation from the world, the revenger of this preſumption of adventuring to diſpoſe of one of the moſt dear properties of Grace, namely, the retreat of our mindes by the right of Nature: For nothing is more peculiar to Grace, then to impart the joy and peace of the Spirit, in a ſtate of contradiction to all the eaſes of the Fleſh.

It is in ſome ſort a deſign of *Simony*, to expect the gifts of the *Holy Spirit*, upon the exchange of a local tranſaction of our perſons. Holy *King David* had not onely ſtept into the way, but *was running in the way of God, when he had his heart dilated and enlarged unto him*, ſo as his Fleſh and his Spirit both joyned in an exultation in the living God: Therefore it is very uſeful Animadverſion, not to relie upon the Covenants of our own private Spirit for the conveyance of this ſo happy condition to us, of a godly retreat and ſepoſure of our ſelves, ſince the more Nature promiſeth, the leſs intereſt ſhe hath in it, this ſelf-arrogation being an evidence againſt our title to this poſſeſſion of Grace.

Upon theſe conſiderations I may adviſe ſuch as are come to labor under the burthen of their mundanities (which they have been leſs cautious in loading themſelves with, in reſpect of this final diſcharge they have propoſed) to remember when they come to *Chriſt* to be disburthened that precedent in the *Goſpel*, which relates aptly to their caſes, which is, that of the ten *Lepers*, who when they came to *Chriſt*, ſtood afar off, and lifted up their voyces with, *JESUS have mercy upon us*; the conſciouſneſs of their pollution, kept them at that reverend diſtance: And *Chriſts* anſwer in this caſe is a very pertinent direction to ſuch Spiritual *Lepers*, *Go, and ſhew your ſelves to the Prieſts*, take adviſe of Gods Miniſters, and their opinions of the cleanneſs and purity of their intentions,

Luke 17.

tions, before they venture into the communion of this *Sanctuary* of holy *Solitude*, otherwise their present offering may prove of as ill an odour as their former Sacriledge.

If these Animadversions meet likewise with any such as are not urged by the pressure of their Consciences, but rather solicited so much by their natural temper and disposition to privacy and retiredness, as upon the least provocation of the world they are apt to break with it, these humors are desired to stay and pause seriously and long on this suggestion; for this may often be the operation of Melancholy which works this hasty promptitude: And as Melancholy is the highest degree of choler in the Humors; so in these hasty sallies out of the society of the world, there may well be more Natural Humor, then Spiritual Disposition, and so this be rather a Disease, then a devout Constitution: Wherefore like sick men that forbear food long, while the Humor is consuming, these retreaters may for some time live quietly, as long as this Humor of the worlds disrelish is wasting and spending it self; but after that is digested, the appetite of the world returns, and likely gnaws upon their peace, they having no natural food for it. Hence is it that such complexions ought to be very advised in this their assigning of themselves, according to the propensity of their Humors, which perswades them often, that what is indeed but the *Eccho* of their own voyce of Nature which speaks in them, is a Spiritual vocation: For their Natural Constitution raiseth that desire in their imaginative part, which causeth a little repetition and answer of it in the Judiciary and Rational power of their minde; but it is rather from the hollowness of their reason, then the solidity of it, that this Eccho is returned.

The result therefore of all these Examinations of several Cases, must be, Not to conduct our selves by the precedents of special extraordinary vocations of some, whom *Christ hath sent for out of the streets and by-ways of the world*, that is, immediately from the foulness and immundicity of

the

their lives, and by his Messengers of Crosses and Afflictions, *Luke* 17. 23. *compelled them to come into his house*: For these Cases are prerogatives of Gods Grace, which do not alter the known Laws that are enacted by him; by which Laws we ought to try our vocations, to wit, by the mature advice of those Judges he hath seated in his Tribunal upon Earth, *his Church*; and by their Sentences to make the tryal of all our own private impulses or motions of our Spirit, to this dispossession and abnegation of the world.

Luke 14. 28. *Christ* himself hath ruled this case in an excellent *Parable*, *of one that builds a Tower*, which is properly adopted to the design of a contemplative life, as it is the erection of a frame of life, raised high above the other parts of the Earth, and intended for prospect and discovery; so that none must undertake this edifice, but after computation of the pertinencies requisite for the finishment, lest they expose themselves to the reproach, of *having begun what they were not able to finish*; and this reckoning and account of our provision, must be made by the consulting of a prudent Spiritual Surveyor, not trusting to the Architecture of our own Spirit, in which we must zealously, often and humbly consult the eternal *Architect* of all Spiritual frames, for a sincere discernment of his order, in the regulating our own designs, with this ad- *Psal.* 142. dress of the cautious Spirit of *Holy David*, *Lord, grant me to know the way wherein I should walk; for I have lifted up my soul to thee.*

This parting and separation from our own Will, is the first leave we must take in our valediction to the world; and this is not to be done by a hasty dismission of it, for so it is but a weight thrown upward, which is fastened to us, and falls quickly back again; therefore it must be loosened and severed by degrees, and steeped, as it were, in the fresh springing water of Prayer and Mortification, whereby it will peel and fall away the easilier: Some perseverence in this disposition is requisite, to blanch and whiten the intention perfectly. St. *Pauls* advice for our preparation for the *Holy*

Com-

Communion, is, me thinks, very properly applicable to this our preparation, for participating of this Spiritual food; for Religious *Solitude* is the Table of the *Holy Ghost*: Therefore, let *a man examine himself*, and then eat of this *bread of life*, for he that presumes to taste of it unworthily, may be truly impeached as guilty of much irreverence to the *Holy Spirit*, in venturing to come to the Communion of his Gifts and Graces rashly, without a due consulting of his invitation.

I need not urge our precaution and advisedness in this case farther, since our temerity in it is brought to be a kinde of Sin against the *Holy Ghost*: Whereupon I will close up this Advertisement in St. *Johns* words, *Beloved, believe not every Spirit, but try the Spirits, whether they be of God*; for many false promises of this Spirit of an happy Solitude, are current in the world, it being truer in no case then in this, *It is not of him that willeth, nor of him that runneth, but of God who sheweth mercy.* 1 *John* 4. *Rom.* 9.

The nineteenth Treatise.

Of Violent Solitude, or Close Imprisonment;

Divided into eight Sections.

§. I.

How unwillingly our Nature submits to the loss of Liberty and Society.

IN the case we treated last, the Will needed a premonition against the deception of sight; for our Will in fits of Melancholy, looketh commonly through the glass of our Imagination, upon such objects as flatter that humor most: This Perspective of our Fancy is often cut into such angles, as represent various and false colours of perswasions, wherewith the Will is inveigled, such species proving not real when our Reason cometh strictly to oversee them. Therefore in the election of Solitude, the elective faculty was to be instructed against the falacies of discourse, upon which, the Resolution is to be grounded; but this case requireth a different direction: For here, the best course the Will can take to rectitude, is, to be totally blinded and cieled, that she may make the straighter mount upward to the eternal Will, and not amuse or perplex her self by looking about, with a solicitous inspection into second causes, but may pitch at the first flight upon the primary cause of all Contingencies.

Our Nature requireth much precaution in this aptitude, to intangle us under the pretext of infranchisement, by the liberty

liberty of reaſoning out the Cauſes of all advers Accidents; for in this caſe of loſs of Liberty and Company, our Nature likely ſeizeth on curious diſquiſitions of all Humane Reaſons, as the next thing ſhe takes hold on, to make company out of them, and the contrivement of iſſues out of theſe ſtraights, is a ſort of freedom our Nature takes, as ſome imaginary reparation in her neceſſity; by reaſon wherof theſe are cõmonly the firſt occupations wherein our Fancy ſeeketh ſome divertiſement: and this entertainment may lighten the weight a little, by removing it to and fro in our Fancy, not letting a ſad apprehenſion ſetle upon our mindes; but all this agitation of diſcourſe, as long as it is but in circumference about this world, and in the element of ſecondary Cauſes, is ſtill but a circular motion, which maketh no progreſſion to our end: for till our mindes are riſen and fixed upon the ſupreme Cauſe, all the various projects and motions of our Fancy, are but cooling a Feaver with fanning upon the diſtemper'd patient, where the ayr may afford ſome exterior refreſhment, which may be an inflaming of the diſeaſe; but if our Will be cieled at firſt, *with the Dove of the Pſalmiſt*, ſhe flyeth up immediately to her reſt: The ſooner then we ſpread our thoughts upon the wings of Faith, the more haſte we make to be lodged in reſt and tranquility of Spirit. *Pſal.* 54.

Liberty and *Society* are two ſo dear Proprieties of Humane Nature, as natural Reaſon can give no equivalent exchange in ſatisfaction for them: The Author of Nature can onely recompence this privation of two of the beſt Functions of our being, and this by a communication of no leſs then his own Nature, which is, by filling up theſe breaches with his own Spirit, otherwiſe our Spirits will certainly remain empty and deſtitute of peace and conſolation: For God, who made Mans Society *out of Man himſelf*, hath left the love of Company ſo inviſcerated in him, as that deprivement ſeemeth now to take more then a *rib out of him*, even the better half of his Minde ſeems intrenched from him;

insomuch as his Reason seemeth to be left but one-handed, to minister to him in this Exigence, which would require a reduplication rather for his support; But Nature is so unable to make this supply, as for the redintegrating of his minde, he must resort to a Supernatural suppeditation.

§. II.

The deficiency of single Natural Reason argued for Consolation in this case; and the validity of Grace asserted.

WHen I consider the strange undertakings of the *Philosophers*, me thinks they have characterred to us the power of Natural Reason, in a fabulous figure or *Romance*, setting it out as vanquishing all corporeal sensibleness, armed with never so many strong afflictions, dissolving and disinchanting all the Charms and Spells of Passions, although their characters be set never so powerfully against the efficacy of Reason, which they exhibite in this predominancy, dispersing all Errors, rectifying all oblique Opinions; thus have they fancied the superior part of the minde, inthroned in such power as may easily blow away all ayr, even of any Sedition, that riseth in the inferior Regions of the imaginative or sensitive faculties; Reason remaining in the posture of the Queen of the *Revelation*, proclaiming, *I sit Queen, and am no Widow, and shall see no sorrow.*

But they who account upon this Self-sufficiency, shall quickly finde how impracticable these strong speculations will prove, when they are bound, and the *Philistines* are upon them; that is, inclosed in Solitude, and assailed by Natural distresses and vexations; if they shall then expect such a *Hercules* of their Reason, as they have seen painted by the *Stoicks*, that should break through all these Monsters, and remain fortified

fortified by all these labors, they will soon perceive their projected securities had more of Poetry then of Prophesie: And sure I believe one that trusteth to the power of Natural Reason, upon the word of Philosophy, to deliver him from all faintness or deficiency of Spirit in this state of *Violent Solitude*, doth as if one should perswade himself inspired with the vertue of some fabulous *Heroe*, with whose character he had been strongly affected by reading his *Romance*; for when he comes to combat his vitiated Nature in this Spiritual atchievement, he will finde such a vanity in his speculation. The Fable of *Ixion* is a good figure of this kinde of presumption; for projecting to enjoy *Juno* (that is, some celestial Prerogative) they do but embrace a cloud, and by this mixture they beget nothing but *Chymera's*.

Certain it is, that *Christianity* doth afford such Spiritual *Samsons*, as carry the gates of their Prisons away upon their shoulders up to the Mountains, and break all their chains as flax, raising their mindes, with the *Psalmist*, *up to the mountains*, contemplating Gods Providence and his design upon them in so high a degree of resignation, as even their Prison and their Solitude are rather Marks to them of their liberties, then Manacles of their Spirits; but the strength of such *Samsons* is derived from the vow, not from the veins or sinews of Nature: Is it by their offering up and consecrating their Reason to that Spirit, whose breath *overthrows all the strong holds*, and destroyeth all the councels of Self-sufficiency, and repleniſheth the evacuation which is made of our own Reason, to make room for that infusion: therefore such victorious Spirits profess, That the *weapons of their warfare are not carnal*, but such as are mighty to the destroying of all the counsels of humanity, *and bring into captivity all understanding unto the obedience of Christ*; for as he himself assureth us, *If the Son of man make you free, you shall be free indeed*: So that all such infranchised mindes are convinced of the incapacity of their single Nature, to preserve this immunity, and acknowledge this condition to that Spirit which

2 *Cor.* 10.

John 8. 36.

inlargeth

inlargeth this freedom, by the degrees of restriction he
2 *Cor.* 3. putteth upon them of his own bands; for *where the Spirit of*
17. *our Lord is, there is liberty:* This Spirit made St. *Peter* sleep soundly in his chains between his two guards, that is, held him reposing in a perfect stilness of minde in all his exterior disquiets, and preserved him in as much freedom of Spirit before his irons were struck off, as after the iron gates of the City flew open before him; even while he lay in his Dungeon he was surely in the same freedom of minde, bound in his chains, as sitting on his chairs of *Rome* and *Antioch*; and the *Centurion* that fell down before him at *Cesarea*, constrained his Spirit more then the Soldiers between whom he was laid down at *Jerusalem*.

The Soul of man then is capable of a state of much peace and equanimity, in all exterior bands and agitations; but this capacity is rather an effect of the expropriation of our Reason, then a vertue resulting from her single capacity, for it is the evacuation of all self-sufficiency that attracteth a repleniſhment from that Divine plenitude, from whose
1 *John* 16. *fulness we receive grace for grace*; so that it is a supervenient gift, not a native graft in our Reason: And this tranquility of Spirit, he that led captivity captive hath given as a gift
2 *Pet.* 1. unto men, whereby we become *partakers of his Divine Nature*, in this calm and serenity of minde, which he paterned out to us in all his several postures: Wherefore in our copying of this equality and imperturbation, we must profess
1 *Cor.* 2. with the *Apostle*, *We have not received the Spirit of the World,*
12, 13. *but the Spirit which is of God*; not in the learned words of mans wisdom, but in the Doctrine of the *Holy Ghost*.

Nevertheless, it is our familiar presumption, to relie too much upon the vertue of Humane Reason, whereof the Philosophers have made so lovely Images, as many fall into *Pygmaleons* Fancy, of falling in love, as it were, with the *Statua* of Morality, which wanting the soul and animation of Grace, will be found cold and speechless, when they expect the spirit and life of Consolation, in such privations as

as theſe of Liberty and Company, which ſeem to ſhake even the Centre of our natural appetites.

Thoſe who reſt then upon the power of natural Reaſon, for the diſpoſſeſſing themſelves of all anxieties and vexations of Spirit, will be ſerved like the Sons of *Sceva*; for the malignity of the world will anſwer them, The grace of God *Acts 19.* I ſubmit unto, as having a power to diſplace and expel my Miſchiefs; but who are you, that undertake by *Nature* to caſt out all thoſe Evils wherewith you are poſſeſſed, and to free your Spirit by a leſſer power, then that which doth poſſeſs it; your Senſes in your vitiated Nature being ſtronger in their appetites, then your ſingle Reaſon is in her diſcourſes: So as when their Senſes are much offended by the worlds Malices, ſuch undertakers will be prevailed upon by the preſent paſſion, and be put to flye naked and wounded in this Enterpriſe, as the Sons of *Sceva* were in their Exorciſms.

The Philoſophers who projected Reaſon to be ſuch a powerful Actor, thought ſhe was onely to contend againſt the infirmity of Fleſh and Blood, knowing not that the Minde was to wraſtle with *Superior powers, Spiritual rulers, in high places*; againſt which, there is no fence, but the putting on *the whole armor of God*: for bare Reaſon cannot be of proof againſt thoſe fiery darts of Murmure, Repinings and Deſolations of Spirit, which great extremities of ſufferance caſt at our hearts; Reaſon being ſo far from making a conſtant reſiſtance, as very often ſhe joyneth with the provocations, and concurreth with the perſwaſion of revolting againſt Patience, as a more reaſonable thing to complain and repine, then to reſiſt our Senſes, in this onely appetite which is left to ſatisfie our Nature, the eaſe of bemoaning and lamentation.

We are ſo much more enlightened then they who boaſted of this Self-ſufficiency, as we are in defiance like Enemies, with thoſe they worſhipped as gods; ſo that we had need have better Arms then thoſe they have left us, to combat

bat with: And we may obſerve the inſufficiency of their preſumptions by this inſtance, that what they erected as a *Trophy* of their Victory, is to us the greateſt brand of infamy and poverty of Spirit, which was the running away out of this life, upon any extremity of preſſure: This even in rectified Reaſon, is the ignobleſt way of yielding, rather then an act of conquering; inſomuch as this, which ſeemed to them a demonſtration of their poſition of *the mindes impaſſiveneſs*, is an evident confutation of their opinion, for this is a total ſurrender to the power of that paſſion which hath made this life intolerable.

Cato himſelf, whom *Seneca* adoreth as the Deity of *Philoſophy*, diſſolved all the frame of his Maximes, when he was fain to open a violent paſſage for the flight of his Spirit out of the preſſures it either felt or feared; Was it not puſillanimity to chooſe in favor of his Senſes, a ſofter blow from his own hand, then he feared from Fortune? He ſhould have ſuppreſſed the apprehenſion of tyranny, and not have drenched his thirſt of liberty in his own blood; why did he not quench that ardor, by caſting away his dagger, as he did the glaſs of water in the Deſert, where he refreſhed his whole Army, by extinguiſhing his own Natural appetite: This had been the beſt proof of the apathy of his minde, the reſolving to ſuffer even ſervitude in an impaſſible temper; but by this Self-diſtruſting, he did ſign with his blood the retractation of his Maxime, confeſſing Servitude to be inſufferable to his minde: This precipitation cannot be vindicated from the charge of impatience and diſcompoſure in his minde, which is the diſproof of all the Stoical aſſertions: Chriſtianity glorieth not in any innate, but in an infuſed vertue, ſaying, *He that is in you, is greater then he that is in the world.* 1 John 4.

And ſo the power that holdeth the Spirit of a good Chriſtian, is Forein and Divine, and conſequently is ſtronger then any that can ſhake it, although the worlds Earthquakes may make a local mutation of his perſon, he remains

mains ſtill calmly in any poſture wherein God ſhall ſet him, upon whoſe providence he knoweth all rowlings and fluctuations to be current, and ſeeth his own ſecurity, with the *Pſalmiſt, at his right hand,* which ſtayeth him from being moved; *Pſal.* 15. the ſame hand that removeth him in all his local changes, holdeth him in a tender love to that power, which together with the pains of his ſenſes, introduceth the ſpirit of reſignation: Theſe reflections may be well applyed, to diſpoſſeſs that preſuming ſpirit of the children of this age, who pretend to expel all ſenſe of misfortunes, by the Exorciſm of Moral Philoſophy and Natural Reaſon.

§. III.

Great benefit acknowledged to Moral Philoſophy, and the right uſe thereof directed in order to our ſolacing.

BY this redargution of the arragancies of meer *Rationaliſts*, I do not purpoſe to reject the uſe of Moral Philoſophy, in this great work of conſolation in diſtreſſes, but to rank it in a due order, miniſtring and ſubſervient unto Grace; For when *the peace of God, which paſſeth all underſtanding*, is ſeated as the Principal, then Moral Reaſons are fitly received, as ſerviceable Acceſſaries to the Solace and Recreation of the minde: If we ſhould firſt examine and try the Principles of *Chriſtian Religion*, by the beſt extent of Humane Reaſon, we ſhall never accept the Myſteries of the *Trinity* from the ſingle hand of Rational perſwaſion; But when we have pitched our belief of this Verity upon the *Word of God*, when our Faith hath carried our aſſent as high as Heaven upon her wing, from thence we may then deſcend to the *Orb of Reaſon*, where Diſcourſe affordeth us many Similitudes and Congruities, to open and illuſtrate

to our apprehenſion this Myſtery, in ſuch ſort, as to bring it as it were within ſight of Humane *Reaſon*, in ſome obſcure and imperfect notion: So when we have firſt erected our expectance of confort and ſupport upon the Divine ſtation of Grace, then we may ſtep downwards upon the paces and gradations of Reaſon, and finde there ſolidity of Recreation for our mindes whereupon to reſt, walk and exerciſe themſelves; For then we uſe Moral Diſcourſe, but as an Organ whereby God conveyeth to us the clarity and elucidation of the nobleneſs of the ſoul, indued by his grace with this capacity of remaining impaſſive in all exterior violence.

In order to the illuſtrating this Poſition, the precepts of Philoſophy come in the ſtronger, when they enter in their due places, unfolding to us the nature of the Univerſe, and ſpreading fairly before us the contempt of all Temporalities, by divers detections of the infidelity of all things ſublunary. Thus after the right marſhalling of this Auxiliary ſuccor, the more ſtock we have of Moral Philoſophy, the more inlargement we may make of the Recreations of our Spirit, in theſe ſtraights of our condition; For as a very learned Humaniſt, converted to Chriſtianity, is the more able, by the means of this learning, to explicate and illuſtrate the Doctrine whereof he is perſwaded: In like maner, after this firſt conviction of our mindes, touching the neceſſity of our primary recourſe to Grace, for the rectitude and conformity of our hearts, they who are the moſt converſant with the Precepts of Reaſon and Philoſophy, ſhall be the beſt qualified by theſe helps, for the amplification of their entertainments, and ſweetning the Natural aſperity of Solitude.

We muſt be ſure then to fix this Principle in our thoughts, that all Humane Philoſophy doth but the part of the water of *Siloe*, it doth but waſh off the dirt of Ignorance from our eyes; it is the vertue of the ſuperior direction, which ſendeth us to that ſort of Application, which commandeth this admirable

admirable effect; Reason is used by that supreme agent, to take off the foulness and impurity of terrestial objects from the eye of our Minde, and to open it into the speculation of vertue, but it is Grace which worketh the Miracle of this Serenity of Spirit, by these instrumental illuminations of Reason: As long then as Philosophy is kept onely as a hand-maid, with her *eyes looking always upon the eye of her Mistress* (which is Grace, the gift of God) so long she proveth very useful to her service; but where she is seated as single commander of the family, all her specious precepts and directions will prove (as the *Apostle* termeth them) *but learned fables*, when this practical office is required of them, to instate the minde in that regularity and apathy whereof they are so confident projectors. *Ephes.* 2.

Having setled this Maxime, as Disciples of the *Psalmist*, for the fundamental article of Spiritual composure, *My soul, wait thou upon God, for from him is my patience*; then the discoursings and arguments of Morality are proper stuff to adorn our mindes, that they remain not bare and naked, but furnished with convenient matter of meditation and entertainment: Humane literature may be used in this order, as Ceremonies are in Religion, which are requisite to excite and detain Devotion and Reverence in our Nature, that is affected much with sensible coverings of Spiritualities, which affording, as I may say, no hold for our Senses, our Mindes are not so easily staid and fixed in an attention upon such Duties; therefore such occupations of our Senses, are very pertinent towards the raising and arresting our Devotion. In like maner the flowers and adornments of Moral Philosophy, are apt and serviceable for the affecting and entertaining our Imagination, by the gracefulness and elegancy of their perswasions, which are very congruent with the nature of our Affections, that incline most to notions a little aspersed with sensible matter, and so are easilieſt staid and quieted in such attentions, which hold our Spirits in a more cheerful application to the Arguments of rectified Reason. *Psal.* 61.

In this order, Philosophy may be acknowledged to be a convenient discipline, belonging to the doctrine of Peace and Tranquility of Spirit, which is grounded in that *pax vobis*; *John* 20. that cometh in like the Master of it resuscitated, not through the doors of Humane Reason; and then this peace useth discourse and argument, as *Christ* did his body, who in condescendence to the weakness of the Faith of his *Disciples*, made them feel and handle it: So doth the *Holy Spirit* clothe his Grace with sensible Reasons, so correspondent to our Fancies, as they do the easilier acquiesce unto them, and thus contribute to the mindes repose and regulation: Surely this is the proper function of literate elegancy, to figure vertue in so lively and fresh colours, that our imagination may be so taken with the beauty of vertue, as it may invite our mindes to make love to her in solitude; and in this suit our Reason may make good company, even out of all our wants and desolations, as imploying them to do us good offices to this Mistress, by their testimony of our patient acceptance of all sufferings, that may advance us in this pursuit, which nothing doth more then a temperate constancy in Distresses, wherein vertue loveth to try the fidelity of her servants: And thus we may make even Solitude prove our access and mediation to our love, while we are in research and suit to vertue, for unto her we know it is confessed, that difficulties give the best introduction and entrance.

So that the uses of Philosophy are much improved by this their proper application, to illustrate the amiableness of vertue, and by the gaining of our Fancy, to facilitate the subjection of our Affections to our Reason, whereunto Humane learning conduceth in many respects; and it may not unaptly be said to be a kinde of Spiritual *Heraldry* that doth blazon the Arms of Natural Reason, shewing the genealogy and descent thereof from *the Father of Lights*, and marketh the affinities and alliances between *Grace and Nature*, keeping a Register of the Antiquity and Nobility of Moral Vertue, in the examples and precedents of all Times; and

in

in these respects is very profitable in all states, especially in Solitude, both to recreate and rectifie the minde of man.

And indeed nothing inableth us more for the best improvement of the stock of Philosophy, then having our wills first fastned unto Gods design upon us, before our understandings range abroad into the documents of Morality for exercise and recreation: Me thinks we may well be allowed to apply these orders of the Temple of *Solomon* to our present Argument, and say as they, who by their consecration were admitted into the holy place of the Temple, had liberty to come out, and entertain themselves in the outward Courts of the Layety, and the station of *Gentiles*; but they who were not qualified by some holy Character, were not admitted into the inward part of the Temple, or the Sanctuary: So they who have devoted first their Reason to the inscrutable Order of God, and have this Character of Christianity imprinted on them, may freely and usefully recreate their mindes in the outward Galleries of Philosophy, where Humane Reason hath an inlargement and spaciousness for the exercise and solace of the understanding; but if our Spirits are but of that rank which are without, in the arches of Philosophy, and conversant onely in the porches of Moral Vertue, this constitution doth not sufficiently qualifie our mindes for admission into the interior Sanctuary of Peace and Tranquility of Spirit: So that all I have so much pressed, tendeth to perswade every one in this case of Distress, to begin, by devoting their mindes intirely to Gods Order, and to expect the liberty of their Spirits from the vertue of that Christian consecration; and in this method, all their studies and occupations in Humanity or Morality, will be like the Gold upon the Altar, which though it be noble by nature, yet was sanctified but by application to Divine uses, and so all Humane sapience (which though vertuous, is but secular) by this Dedication becometh Sacred and Religious.

SECT.

§. IV.

The Disposure of our time treated and advised, for improvement as well as ease of our Mindes.

HAving laid the ground-work of our peace and acquiescence upon that Divine Assignment which Christians are to account upon, which is the provi-
John 14. 27. sion of it by the All-sufficient power, *that giveth not such peace as the world giveth, but such as none shall take from us*; upon this foundation we may design the frame of our time into several rooms and offices, respectively to our Duties to God, and the diversions of our own minde, to make this sort of life both as useful and as agreeable as we can: For this kinde of Solitude is acknowledged to be a burthen to our Nature, and so by parting and dividing it as it were into several parcels, we seem to carry the less of it at once; whence it becomes of easier portage. By the experience I have had of the benefit of this method, I should advise every one in this case to make partitions of the day into several hours, assigned to distinct occupations, beginning in the morning with the intentional Sacrifice of the whole day to the honor of God, looking upon this memorial S. *Bernard* perused every morning, *Bernarde ad quid veniſti? Bernard*, what wert thou born for? This question to our selves, of what we are come into the world for, may easily afford us this resolution, That we have no time to spare in the longest day, for that work for which we were created; having then in the beginning of every day made this Free-will-offering of all our time, we may take such portions as are allowed us back, after this consecration, and divide them into such pieces, and dress them in those maners, as best agree with the

the appetites of our minde, both to nouriſh our Soul, as well as to ſolace and recreate our Imagination.

I ſhould adviſe then, that every day may be cut out into ſeveral portions of entertainments, in that company (which I ſuppoſe onely allowed) that is, the converſation of Books; which addreſs I need not recommend to any in this caſe: for in this civil death, we do naturally repair to the ſociety of the dead; and in Books we finde a civil Reſurrection of the dead for our converſation: And by this ſort of intombning our thoughts, we revive our Spirits, and have better or worſe company, according to the qualities of thoſe Spirits we chooſe to converſe with (for I ſuppoſe this allowance in this civil death, of free intelligence with all theſe kindes of Shrines and Reliques of the dead) and I do not mean to make a new commitment of any body's minde, reſtraining them onely to *Mount Thabor*, with *Moſes* and *Elias*, that is, to Books of Devotion and Contemplation; they may, as I have explained, walk not onely innocently, but uſefully in the ways of the *Gentiles*, out of all ſorts of Philoſophy, Hiſtory, Policy, and out of lighter food of Humanity, there may be wholſom nouriſhment drawn and aſſimilated to a good conſtitution of minde; yet certainly the ſolider and purer the aliment is we feed upon, the ſtronger and ſounder complexion we ſhall induce: But what licences ſoever our Fancies take for their recreation, our Spirits muſt be regulated in this, to taſte conſtantly of the Morning and Evening Sacrifice of the Temple; that is, in each half of the day there ought to be ſome hour aſſigned, to the reading of ſome Book of Devotion; this practice will keep the fire on the Altar always alive, which by an inſenſible perſpiration breatheth out a pious warmth into all the other innocent occupations of our mindes; nor is it required, that the notions of Religion and Piety ſhould be always blazing in our cogitations.

When we have thus portioned out our day into ſeveral aſſignments of Prayer, Reading or Meditation, we ſhall not feel

feel the weight of the whole day upon us all at once, onely such hours by themselves as are successively chained upon one another, by links of various occupations, and every such division, as it hath some ayr of variety in it, seemeth rather a recreation, then a charge upon the minde, which must be cherished with those diversities that may (as near as we can draw them) resemble liberty; and when all our time is parcell'd out into different voluntary addresses, there being no spaces left void or empty, time weigheth much the lighter, the less vacuity is left in it; for nothing nauseateth the minde so soon, as an emptiness of thoughts, bespoken and fitted for her entertainment, since in that vacuousness the winds and vapors of tediousness and displicence rise and fume out of our imagination into our Spirits, whereas a convenient repleniſhment of the Fancy, with change of attentions, doth much suppress such fumes.

We may learn, me thinks, by the eye of the body, how to accommodate objects to the sight of the minde, for both of them are best pleased with the diversity of species, and the competent determination of the prospect; which order and interposure of various and alternate attentions, affordeth both the change and the limitation agreeable to each of these appetencies, every several transition of our thoughts to different occupations, breaketh the vastness of Solitude, by a competent termination of the prospect, when our imagination looketh no farther then that term of time allotted for that single exercise. These intersertions of differing entertainments, are like woods or hills, which rest the sight in this vast prospect of Solitude, affording our Fancies this agreeable intermixture of variety and rest: So that by this method of an interchanging mixture of Prayer and Study, one may approach to that Blessing the Prophet *Isaiah* de-
Isa. 51. 3. scribeth, *The Lord will make our wilderness like Eden, and our desert like the garden of the Lord.*

Having given this advice for the lightening of our time, we must not forget some order for the weighing it, that the value

value may be taken together with the measure; for indeed the worth of time rightly pondered and ballanced by reason, may outweigh any Liberty or Company, which either imbase the value of time unto us, or steal from us any excessive proportions of that which is the onely Stock we have for the purchase of a blessed Eternity: And we know how familiar it is, to assign our Liberties and Companies to the discharging us onely of our time, as if the pleasure of our life were but the smothering or making away of precious time: They then (who seriously reflect upon the loss of Liberty, wherewith vain passions may be charged (by which our mindes are truly imprisoned, while they are dallying with these similitudes of Prisons and Chains, to inlarge the liberties of their Fancy) when they come to understand and affect rightly the freedom of their mindes) may judge this severing from such temptations and fascinating vanities, to be a state of real infranchisement, and esteem the other giddy agitation of their persons up and down the world, floating upon their Fancies, but as a Prisoners Dream, wherein he may imagine himself Master of his own Keepers, while he is faster in hold then when he is awake, and truly apprehending his condition.

They whose mindes then are guilty of these kindes of crimes, of making away their time, and using their former liberties, as instruments in this mischief, let them Arraign their Imaginations upon this Indictment of their Memories; for by judging and casting themselves, they may make a new life out of this suffering and execution of their faulty liberties; which if their Prison put to death in their affections, as it doth extinguish in their practices, they will conclude themselves rather resuscitated then restrained: How happy may they be accounted, who come to redeem time even by the evilness of their days, to whose civil death and moral resurrection this of the *Apostle* may be applyed, *What was sown in corruption, is raised in incorruption; and what was sown in infirmity, is raised in power.* 1 Cor. 15. 43.

This being admitted, let those who lie under this sentence of *Sequestration* from the world, in stead of setting their hearts upon the Suit of their *Habeas corpus*, apply them to sue out, as I may say, their *Habeas mentem*, in which *Plea* they are sure they have to deal with so indulgent a Judge, as he taketh their own Will for Security, to free their Minde upon it; the which being at liberty, will be well pleased with the *Commitment* of their bodies, upon the *Action* of their Time against them, when they conceive that this Arrest was the easiest way for them to acquit that Debt, by the discharge whereof they can onely recover their forfeited Estate of real Liberty: And when their mindes look upon the lovely Image of redeemed and improved time, figured upon the walls of their inclosures, by falling in love with time, they may disprove the Proverb, and make a lovely Prison, while that becometh a possession of their love; and are not their affections happily placed, when time contributeth to the beauty of the object? This Spiritual inamourment hath all these preheminences, and the indearments of such loves, are made by the professions of liberty and infranchisement; how much a nobler engagement then is this of our mindes, above that of such loves, which have all direct contrary qualifications.

Such therefore as address their thoughts to this suit and research, shall by degrees finde their familiarity with this love, introduce them into the acquaintance of that truth which unvaileth the various miseries of all conditions in this life, by the light of Contemplation, wherein this promise of the *Prophet* is verified, *Then shall thy light rise in obscurity, and thy darkness be as the noon day*; for by this clarity we may discern the whole world in several chains and mancipations, and those the most inslaved, who are sweating in the world as in a forge, to hammer out their own Manacles, which they make even while they are laying bolts and irons upon others that are cast under them, but as it were by the rowling of the Ship on the one side, for another contrary wave

Isa. 58. 10.

wave coming, turns them back again, beneath those they lay upon, and then all the irons they had put on them, prove their own surcharge. The speculation of these truths, may keep the Spirits of Sufferers in more steddiness then is compatible with that estuation of minde which is inseparable from insolent prosperity: These calm Meditations suggested by the Spirit of Truth, may bring Prisoners into that state which is promised to the clients and followers of these Verities, *You shall know Truth, and Truth shall set you free.* Joh. 8.32.

These Advices, in order to the valuation of Time, as they do primarily respect eternity, so incidentally they refer to the reconciling us unto the great acerbities of the moments of this life; whereunto, I conceive, this adjunction also of some Counsel, in point of Improvement of Time, in relation to the acquiring of Humane knowledge, may be a very useful ministry and suppeditation.

§. V.

A method proposed in point of Study, and the Use may be derived from Story, towards a right understanding of Divine Providence.

I Do not pretend to design to any their Studies and Recreations in Lecture, every several Vocation will easily fit it self with instruments pertinent to their Profession; I shall advise onely a general method, in order to their thriving best in this Spiritual Pasture. As I have proposed partitions of our hours, into several Applications, so should I counsel at every such Section, between the changes of Books, the making some convenient pause of Meditation

upon the matter of our laſt attention: For when we reade curſorily, we do but ſmell and ſcent the flowers as they grow; but this rumination of the notions, is a gathering and collection of them, and a kinde of carrying them away in Noſegays, and holding to our mindes the ſums and digeſts of their ſubſtance, by which means their odour laſts the longer, and leaveth our memory always the more perfumed; ſo that when our reflections reſort thither to ſmell again the ſame odours, they may finde ſome of their ayr remaining in that conſerve: And thoſe (who intend to lay in any ſtore of Knowledge, to diſtribute and diſpenſe it upon premeditation) muſt not onely gather theſe flowers, and entertain their breaths the longer by theſe recogitations, but muſt ſet themſelves to work upon them, and as I may ſay, diſtil their eſſences through their Pens; and thus extract the Spirits of them, making them up in theſe veſſels of Note-Books, diſtinguiſhed by common places, which are, as it were, ſo many ſeveral viols, marked with their peculiar properties, and ſorted reſpectively to their uſes, and are kept in this Cabinet of our Note-Book, ready by us to draw out again, either through our pen; or to diſtribute in our converſation; or any other function of our profeſſion: For when we have thus extracted theſe Spirits out of the Books we have wrought upon, it is a Spiritual treaſure lying by us, which we may relie upon as a ſtock for all our neceſſities, either for private and interior proviſion, or publike and forein communication.

This way of diſtillation or confection of our ſtudies, preſerving them for laſting uſes, is (even without any reference to their participation unto others) the beſt receit for the perfuming and ſweetning our time to our ſelves, in this unpleaſant ayr of *Solitude*; for this work breatheth an odour into our Fancy all the day long, which by filling it, keepeth out the fumes of our natures diſeaſe, and impreſſeth the more ſtrongly on our imaginations, new Images of intellectual acquiſitions, which ſucceſſively entring into our thoughts,

thoughts, keep out the unhandsom representations of our condition, wherewith our Fancy is apt to stuff it self, if it have not some such intentive preoccupation: This is therefore the best prescript all my study of *Solitude* can administer, which I am bound to recommend, in gratitude to the benefit I must acknowledge to this method, desiring to make a prisoners return for the alms of Confort I have received, to repay a Benefactor in reputation, by divulging (as handsomly as I can) his good qualities: And truly I have intended in this piece of *Solitude* I am working on, to follow the order of Painters, rather then Poets, in the describing the person of a Benefactor; for I have not sought to indear my resentments, by the highest praises I could excogitate, but to draw the figure I expose, the neareſt the life I could exhibit it: For those exceſſes that may expreſs Art in the Poet, may proclaim Ignorance in the Painter, if he should think to value his gratitude to his obliger, by drawing his picture in such perfection of shape and beauty, as did not render the person knowable by that Image: I have therefore set forth these good qualities of *Solitude* (to which I profess much obligation) so truly copyed, as, I dare say, that those who have never seen it, if ever they come to compare these lineaments of my hand with the life they do character (of Solitude imployed in this method) shall finde, my pen hath not made a Fancy, but drawn a Copy, and done this sort of life but right in the Resemblances of her good qualities, whereof I may be bold to say in the terms of the *Holy Spirit*, *The Desert, and the Land without passage, shall be glad, and the Wilderness shall rejoyce, and flourish as the Lilly.* Isa. 35.

After a little taking my hand off from my work (to give you in a few strokes a little ayr of the ingenuity of my own Minde, in designing this Labor for an Altar-piece, rather then a Cabinet Ornament, desiring you to conceive my intendment in it a charitable utility, not barely a recreating Imagery) I shall proceed to another Advice

in

in this point of Lecture, and represent to you how they who read without any intention to converse with their Books, and to retain their suggestions, but onely, as we say, to kill so much time, abuse themselves in this unadvisednes; for they shall finde their time like a carcase, much heavier when it wants this animation of studiousnes and intendment, then when it is quickned, as it were, by this Spirit of design and addition to benefit: For this principle of Activenes, seemeth to breathe a kinde of life and animation into our time, which maketh it lighter, and much better company, when our future designs and purposes seem to converse and entertain us, with Replies and Debates of our Propositions: And they (who reade in order to the uses and profits may be extracted, not onely for their present divertisements, but for their general improvements) may even in Civil History reade Lectures to themselves of Consolation in all their Distresses and Exigencies, even the confusions of this Sublunary world, may be converted into sufficient conforts, by contemplating the various mutations of all conditions, shuffled and tossed together without any appearing order of equity, *Sometimes servants mounted on horseback, and Princes walking on the ground as servants*; and again, how often doth this Scene shew innocent people groaning and oppressed by Tyrants, and sometimes Legitimate Princes distressed and vilified by Rebellious People, and (as the *Wiseman* saith) we finde *one coming out of a Prison up to a Throne, and another meeting him, dragg'd from a Throne to a Dungeon*: They (who consider seriously these vicissitudes of all states, this continual subversion of one, and substitution of another into the same room, all things succeeding in this broken and abrupt intermixture) will easily finde their own Nativity cast in this Universal Schæme of the world, and so need not wonder or complain of any injurious mutation in their private Fortune, when they see so many variations assigned unto them, as they are parts of this fleeting Universe; In which, the civil order of things

Eccles. 10. 7.

seemeth

seemeth to be disposed as the natural is, wherein corruption and generation mutually entertain one another; but in civil changes the reason is far more obscured to us, for in the alterations of nature, our reason is more trusted with her secrets, and so is not offended at the present ruine of such things, whereof we are acquainted with their design of renovation; but in the civil perishing and corruption of equity, our reason is more perplexed, as being no way privy to the intent of such inversions, the destruction of vertuous persons and the exaltation of vitious, the infelicity of good causes, sinking under impious adversaries, are such occurrencies, as confound humane ratiocination; for in these cases the divine providence seemeth disguised to our eyes in the habit of *Chance*; so that our faith must look well upon her before it can know her in this dissimilitude to justice.

Me thinks reflecting upon the confusion of this world, there may be many such things as were said by the *Holy Spirit*, of God being in the form of man, applyed not unfitly to the divine providences being among men; (which being the *wisdom of God* in that respect is the same they were said of) May we not then say that Gods providence converseth upon earth, in the habit and similitude of *Fortune*, and seemeth exposed to all the weaknes and inequality of *Chance*, and that (sin *only excepted*), beareth all the infirmities of injustice; and surely if faith did not assure us, that under the vail of humane confusion, the wisdom of God were subsisting, we might easily judge of Gods providence as the world did of *Christs* person, and condemn it as a meer natural figure of fortune, destitute of all divinity; we know most of those who were to resolve this question, by their single reason, about the government of the universe, either tyed up God in the chain of fate, or left all loose upon the wheel of fortune; but we (*who sit in the light prepared to lighten the Gentiles*) see by the eye of faith, that the liberties of God and man are consistent with the divine providence and preordinanion, and that the necessary sequences of such effects

Philip. 2. 7.

Luk. 2.

effects as are annexed by order to their respective causes, do no more impeach Gods freedom, then his necessary production of two persons equal to himself, doth restrain or abate his liberty.

But should we release our mindes from this bond of Faith, whereby they are obliged to pay an acceptance of all changes unto the Divine Order, the very rational consideration of the equal exposure of all conditions to adverse vicissitudes, might correct our private relunctancies; the Story of all Times sheweth us such frequent ruptures and dissolutions of all kindes of Union, so familiar Subversions of all Foundations, of Government and Superiority, such an alternative transmutation of all private Fortunes from one into another, as they who look but upon the Theatre of this world (which needeth but History for the maker of his Scenes) cannot wonder justly at any part which is put upon their particular. To those then that shall repiningly lament their turns, or expect their exemption, I may
Jer. 45. 4. safely apply the *Prophet Jeremy*'s Commission against this pretence, *The Lord saith thus, Behold, that which I have built I will break down, and that which I have planted I will pluck up over this whole Land; and seekest thou great things for thy self? seek them not.*

SECT.

§. VI.

Some ſpecial Meditations propoſed, proper for the divertiſement of our Minde.

I Have upon my ruminating on the Stories of the world, been preſented often with ſuch an imagination as may prove Inſtructive as well as Recreative, to ſuch Moral Chymicks as can extract a ſalt out of the freſheſt matters their mindes do work upon: I have thought one that had the Hiſtorical Map of the world lying before his thoughts, might ſuppoſe himſelf ſeated upon a high Rock, and looking down upon a fair and vaſt proſpect, divided into ſome Cities and Palaces of the one ſide, on the other into lovely Gardens and pleaſant Groves, or fruitful Fields and Paſtures, and ſuddenly ſeeing a *Mine* playing upon the Cities, and all ſorts of things blown up confuſedly into the Ayr, where Princes and People are broken and mangled indifferently, the Chains of the Priſoners flying up, and ſhivering, perhaps, the Crowns that laid them on, and many other civil diſſipations that may be adapted to the confuſed eruptions of *Mines*; and being affrighted at this diſmal object, he turneth his Eye upon the Fields, Gardens and Groves, as flying into priviledged Retreats, exempt from ſuch violent diſtractions, and preſently he findeth an Earthquake, playing, as I may ſay, upon all of them ſucceſſively in their ſeveral turns, rending the *Cedars*, deflowering the Gardens, ſwallowing the fruits of the Campagnes and Vineyards, leaving all the pleaſure of his Proſpect inverted into objects of Horror and Amazement. The Story of the world doth often afford ſuch a kinde of Repreſentation; ſometimes it preſenteth a fair view of glorious *MONARCHS*, and flouriſhing Nations, ſymbolized by the Magnificence of

Cities and Palaces; high and eminent Prosperity in the *Grandees* of the Earth, figured by the *Cedars*; plentiful and opulent private Estates, emblem'd by the pregnancy of the Fields; happy and easie privacies, expressed by the orderly sweetness of Gardens; All these conditions the Story of every Age sheweth shattered in pieces, by some violent Changes and Subversions.

Thus much light may be derived from our ascent unto the upper stories of this Fabrick of the Universe, which overlook this Earth by a narrative view onely of the condition and constitution of this world: Surely the Prince of this World knew not who he carried to the top of the Mountain, to tempt by the Glories of that Prospect, he understood him better afterward, when he begg'd of him not to be cast out of the world himself, and sued to him but for a few Swine, to whom he had before offered the whole world; But when the *Holy Spirit* carrieth any one up to the Mountain of Contemplation, the object he exposeth of the subjacent Earth, is not onely illuminative, but operative; he doth not simply inform the understanding in the estate, but rectifieth the will in the estimation of this world. Saint *Paul* looked down upon the Earth from this Mountain, when he proclaimed, that *The figure of this world passeth away:* And Saint *John* (whose Spirit was as it were exhaled above the Earth by that heat it felt always of the Divine bosom) discerned clearly this fluctuant state of our Globe, when he advertiseth us, *That the world passeth away, and the concupiscences thereof.*

1 Cor. 7. 31.

1 Joh. 2. 17.

They who take then either of these guides, *Reason* or *Grace*, to carry them up to this cliff of Meditation, may cast down their thoughts in a calm despection of all those shining attractives which they see to be so transitory; they that contemplate this universal undermining of all earthly stations, need not wonder nor complain to finde themselves torn from the upper part of the world, and sunk under the earth in the playing of the Mine: They who are, as it were,

thus

thus earthed and buryed in a prison, let them imagine themselves in that posture wherein the playing of the Mine hath laid them, and so be conforted, as involved in the general constitution of this hollow and unfaithful world; and by figuring to themselves this Image of the Universe, they may conclude, That the walls which incloſe them are undermined also, by the common instability of all Fortunes; and when the time cometh that the *Train* of Change taketh fire, then they are to be carried into another position: So that the impermanency of all things Sublunary, which doth deduct so much from our Temporary felicity, may be by these thoughts made to abate proportionably the sence of our secular adversity.

Thus by the advice of Natural Reason, we may derive much stability of minde from the infidelity of all extrinsique establishments: Nay, Philosophy proposeth to us a firmer settlement of our Spirits, upon our duty to Nature, and chargeth any murmure or querelousness, in what state soever of distress, with sedition and revolt even against the Laws of Nature, since it is by the order of the Universe we stand taxed with all our private grievances; insomuch as to dissent from that order, seemeth an attempt of our wishes, to confuse and discompose the whole frame of Nature. These, and many other ingenious pleadings, do the Stoicks make, to intitle *rectified Reason* to this power of conserving the minde in an estate of imperturbation, amidst the changes and translations of all vicissitudes.

But to *Christians* these melodious voyces of the *Philosophers*, serve but as *Musique* to their *Church Anthemes*, for they are the sacred words of our Faith (put into the airs of Humane Elegancy) that make the Musique Religious, not the tune of their sweet perswasions, whereunto single *Philosophy* doth but report: I may therefore fitly present you with this holy Lesson of the great *Apostle* St. *Peter*, *We have a firmer word of Prophesie, which we do well to attend to, as unto a light that shineth in a dark place*; in all the obscurities of our For- 2 *Pet.* 1. 19.

tunes, we have the day-Star of Faith ſhining in our hearts (in reſpect of which, all Philoſophy is but Lamp-light) that giveth us a clear ſight of the Providence of God; in all our turnings and tranſportations we have this Word, even of God himſelf, organized by the voyce of the *Evangelical Prophet*, *I form the light, and create darkneſs; I make peace, and create evil: I the Lord do all theſe things.* The anſwer of a Chriſtian therefore is well made for us by the Prophet *Jeremy* in Priſon, and in all the bitter taſtes of theſe cups of Gods mingling, as the *Pſalmiſt* found before him, *My wound is grievous, but I have ſaid, Truly, this is my grief, and I muſt bear it:* The belief of Gods ſpecial deſign in all things that befal us, muſt anſwer all the perplexities of a *Chriſtian*; and we have not onely this order, but this ability imparted to us from our ſuffering Head, whoſe members working by the vertue of his animation, cannot ſay leſs to God the Father, then *Not my will, but thine, O Lord, be done.*

Iſa. 45. 7.

Pſa. 74. 9. Jer. 10. 19

This little intermixture of a Garden-plat or patern, ſet both with the flowers of Nature and the fruits of Grace, may be no unpleaſant walk or *promenade* for the unconfined portion of ſome ſolitary Priſoner, to whom I dedicate this piece of Entertainment, which, I hope, may in ſome ſort water and refreſh his minde, and help to keep it in this temper of the *Prophet*, *Her leaf green in this time of drought, and not ceaſing to yield fruit.*

Jer. 17. 8.

SECT.

§. VII.

Some ſpeculations ſuggeſted to recreate our Spirits in ſufferance, and to invigorate our Faith.

IF I have made any extraordinary diſcovery of Springs, paſſing ſo long through this Deſert (in my journey out of *Egypt* unto the *Land of Promiſe*) I hold my ſelf bound to ſet the beſt marks I can upon all ſuch Refreſhments, that they may the eaſilier be reſorted to by ſuch as by any accident ſhall be engaged in this deſolate Peregrination; and I need not fear to be tedious in this office, no more then *Phyſicians* in their attendances upon Patients: I will impart therefore another Receit I have found very efficacious, which is mixed with the wine of *Philoſophy*, and the oyl of *Divinity*, it hath both the quickneſs and vigor of Reaſon to work upon our Fancy, and the unction of Faith alſo to ſupple and molifie the unpleaſantneſs of our Nature, in theſe conſtraints of *Solitude*: This is then the preſcript, to make even the multiplicity of the evils and diſeaſes of this life medicinal unto us, by conſidering how many we are free from, of thoſe we might eaſily have altogether; as for Example, If we are in Priſon and in health, to remember we have a greater bleſſing then that we want, and how much freer we are then diſeaſed Princes, cloſe Priſoners within their Curtains. If we chance to be ſick and in Priſon both at once, we may conſider, That we have as much of this violent reſtraint taken off from us, as is impoſed upon us by this Natural one, in which we are cõmitted by our own body, ſince in this caſe all ſtates are reduced to the ſame confinement, being under the Arreſt of Sickneſs, and therefore our liberty may ſeem as it were recover'd by our infirmity, ſince no body is in pain to want what they could make no uſe of if they poſſeſſed it.

The

The more then we have of this evil of ſickneſs, the leſs we have of this other of impriſonment, for the ſicker we are, the leſs capable we become of the uſe of liberty; ſo that we may ſay, Nature ſeemeth to have provided, that the greateſt of our bodily evils, ſhould cure the next worſt of our corporeal ſufferings; ſince the want of health ſeemeth proportionately to remedy the privation of liberty.

And again, if this violent ſeparation from the world be but the policy of an adverſe party, to intercept all our contributions, to the promoting of the cauſe which they impugn, then we may reflect, how much better our condition is; then if we were under the indignation of ſome inhumane tyrannies, which uſe tortures as inſtruments which their curioſities play upon, to draw thoſe tunes out of them that their fancies or their fears have ſet; and to ſuch miſeries, we may remember our ſelves to be expoſed: thus we may diſcourſe over all the miſchiefs of this life, whereunto we might have ben condemned, and it is likely, we ſhall finde upon this accompt, the number of our exemptions in our preſent ſtate, a juſt mitigation of our ſentence; and by this ingenious diligence of our reaſon, we may finde numbers enough of miſeries, that ſtand as I may ſay, Neutral, and levying them thus by our meditation, we may bring them in to our ſuccor, to defeat thoſe which are actually declared againſt us, whereby we may be ſaid to overthrow fortune by the multitude of her own forces, while (by our exemptions from ſo many of the worlds greater calamities) we facilitate the cariage of our owne portion, and by the rule of the *Goſpel*, we may properly make, in this occaſion, *thoſe which are not againſt us to be with us.*

This little hint will ſerve to lead our thoughts into large fields of meditation, upon the numerous infelicities of this Age, which ſurrounding by enemies, the more it terrifieth us, the likelier it is to draw our eyes up to the mountaines; with the *Pſalmiſt*, from whence we may expect our ſuccors; and looking faithfully up to thoſe hills with the *Prophet*,

we

we shall descry supernatural *Auxiliaries*, whereof we may truly say to our fearfull senses, as to our amazed servants, *Fear not, for there are more with us then against us.* 2 *Kings* 6. 16.

I have set most of my spiritual notions with the foilies of humane perswasions, considering how much such conjunctions conduce to a better'ring the water of the jewels of Divinity into the eyes of our nature; *S. Paul* used this art, when he was content to speak *after the maner of men for the infirmity of our flesh.* But now I will present you with an advise sincerely Divine without any plausible adjunction to illustrate it, which is in this order of distributing the day I have proposed, to assign some special part of every day, (the measure whereof I do not define) to a serious meditation upon the immensity of eternity, and the momentarines of this life, we may consider the time of all ages, like a little globe of smoke vanishing into the vast region of air; for all time holds less proportion to eternity, then the least vapor doth to the whole air into which t'is vanished; if then the duration of all time, be so disproportioned to eternity, when we sever our single part in this point of time, how neer a Nothing must it appear to us; and it may be the time of our suffering is but a small parcel even of our own life: This computation must needs shew us the shortness of that time, which our weak Nature thinks often long, measuring it not as it is in flux, but as it seemeth staying in our fancy, and distant from some earthly desire whereunto we would be carried; and so this our miscounting of the length of time, ariseth always from this error, that we do not reckon upon it, as it is in motion towards eternity; but rather regard it under the notion of a *remora* or retardment, in that haste we have to satisfie some passion, in pursuit whereof Time it self seemeth too slow for our Fancy. *Rom.* 6.

This irregularity in our nature, may be much corrected, by pondering seriously every day the property of time, and the state of eternity: I do not meane to impose upon any

any body a subtile penetration into any abstruse conceptions upon these subjects, only a pious reflection upon the familiar notions of each of them, as the lightness and inanity of the one, the weight and immensity of the other; unto which every one may conceive himself passing on, as a straw upon a torrent; and at the foot of this precipice, suppose an Ocean of endless joy or misery, which hath a division in it of these two qualities, of *Good* or *Evil*, but no difference in the infinity of either; and we may contemplate, how we are not carried to either of these, as we are the greater or the lesser straws, but as we come off clean or fowl from this torrent of time; it is not by the greatness, but by the purity of our lives, that we are delivered over to these divers states, in this indivisible eternity; these are cogitations competent to all sises of mindes, in reference to this method of meditation on Eternity: When King *David* was upon this application, as he saith, *I thought upon old days, and the Eternal years had I in minde*; he telleth us that he swept his Spirit, that thought presently applied him to the cleaning of his Spirit, which temporary objects had bedusted; and sure our soul in this point is like our eye, which may have dust and filth in it, while it is closed, whereof it is not sensible, but as soon as it is open, it presently findeth the offence: so our minde, while she is shut to the apprehension of eternity, may have many impurities in her which she discerneth not, but as soon as her thoughts are wide open upon that object, she feeleth the offensiveness of every fowl Atome sticking on her; so as this cogitation of the *Royal Psalmist*, is the readiest address to that cleanness of heart, to which our Savior hath annexed *the seeing of God*.

Psalm. 76. 6.

Matth. 5.

Me thinks this lesson is given us by the nature our soul, which partaketh both of Time and Eternity; (as having a beginning and no end) to couple in our thoughts the images of both these Beings, that as the minde draweth fluent and transitory affections from time, she may derive also

also fixed and permanent desires from Eternity; and this intermixture of these divers impressions, is the greatest setlement or simplicity a soul can attain unto during her operation, by such organs as are meerly temporary; and the *Holy Spirit* giveth this security, to the frequent meditation on the ending and endlesness of our two lives, *In all thy works remember thy latter ends, and thou wilt not sin for ever:* And surely this habitual prospect on our end, will abate much the sense of any present condition; for it affecteth us not with what we are, or have been, but with what we are to be for ever: and since by Natrue death hath a share in every day we live, they who let this debt run on, without paying unto it any of their time, will finde the sum risen so high, as they will at last come to owe death even their eternity: But by this order I propose, of assigning some parcel of every day to this discharge, we may convert that portion we pay death, into a debt accrening unto us, of eternal life, which at our last day death shall be forced to deliver to us. *Ecclus.*

In order to this address of your cogitations, I will offer you this obvious conception, to suppose all states of life imbarqued upon one vessel, and that continually sinking, (which surely is sensible enough to such as are not dizied and distracted by the motions of it) and when the vessel is palpably sinking, doth the *General* who is commanding above, think himself in a better state, then the slave working in his chains? Doth he that is in the *lanthorn* account himself happier, then he that lieth in the *hold*, because he is like to perish some minutes later? Do not they all then alike forget what they have been, and think onely on what they are to be? they who will accustom themselves to ruminate upon this similitude, reporting aptly to all the conditions of this life, which are in an equal certainty of expiration, may easily forget their present posture, and be possessed intirely with their future expectation, which in one instant becomes unalterable to all Eternity; and they can-

not be assured, that this instant is not as near them as their next thought I surely then I am perswaded, that whosoever shall fasten his thoughts attentively once every day upon this meditation, shall not be disquieted with that kinde of life he is reduced unto, but rather joyed, to consider that he is in a capacity of making out of any sort of life, never so grievous, a life everlasting, and eternal beatitude, whereof he may be assured from *S. Paul*, the Patern and Patron of prisoners, whom he may suppose speaking this to him in his chains, *Our light affliction (which is but for a moment) work-*
2. *Cor.* 4. 17. *eth for us a far exceeding and eternal weight of glory*; and if our prisoner be one that hath the thorns of an ill life to pull out of his conscience, he will think himself much happier while he is in a state which conduceth to his repenting of what he hath done, then when he was in a condition that did contribute to his doing what he was to repent.

§. VIII.

The final and most solid assignment of comfort for this condition.

NOw then to sum up the true account of all my propositions, I do not pretend they should amount to so much as the *Stoicks* have vainly reckoned upon their precepts; I do not promise the minde such an apathy or insensibleness of all distresses and afflictions, as those *Rational Charlatans* have undertook; this deading and stark calming of all passion, is rather a dream of Philosophy, then the rest of a *Christian*; and of that fancied slumber of theirs, we may say with the *Psalmist*, of these mens fancied riches, *They have slept their sleep, and have found nothing*; a *Christian* must not affect to say, I have slept a good sleep, but I have fought a good fight, and my

my Crown hangs where I must take it away by violence, it will not fall upon my head while that lieth upon the pillows of my sensitive appetites; they therefore who are the best studied in the precepts of Reason, or the power of Grace, must expect to meet with some dark obscure parenthesis's in their *Solitude*, which at sometimes they cannot understand, and the more contestingly they set their Reason to explain them, the more intricate they, perhaps, will finde them at that conjuncture; for there are some intervals of weariſomness and disfavor in our Spirits, which no Reason can clear to us, though it may be they have a coherence with the whole contexture of our peace, as being interposed by God, to introduce patience and resignation, by these intervening trials of our temper; and likely the thoughts we have in temptations to frowardness, are the copies of our minde, upon which God judgeth their proficiency in the school of patience, which he hath put them to: There are diverse forms in prisons, to which God preferreth our mindes by degrees, and the higheſt seemeth to be, the remaining humbly patient in a destitution of all sensible consolation from the Spirit of God, to which we rise not but after some experiments of such desolations; so that the best advice to this case, is in our propensions to frowardness and petulancy, to conclude, That we are then set to bring in those exercises of vertue, that must prefer us to a higher form; all the *Saints* have passed by this examen, insomuch as *David* saith in this case, *My soul refused to be conforted, I was mindfull of God, and was delighted:* here you see the storm, and the passing of it over, by remembring the qualities of such blasts and stresses of temptations. *Psalm* 76. 4.

He is then the best scholler, that studieth the least by his own arguings, to clear to himself these obscure interjections of displicence and ill humor, and cieling up his thoughts, flieth directly to the top of the Cross, resting there, with the *Man of sorrow*; where his

minde, finding (*My God, why hast thou forsaken me?*) may easily be answered in all her own perplexities and desolations; and in stead of fearing her self to be forsaken, may suppose she is following of *Christ* in this anxiety, to which he was voluntarily subjected, to solace by his Society our Nature in this infirmity, whereunto that is necessarily exposed; so as in these disquiets, when the book of our Spirits seemeth closed up to us, and we are ready to weep for our not being worthy to open it, we may suppose our good An-
Apoc. 5. gel doing the office of the *Elder* to St. *John*, *bidding us not to be dismaid, for the man of sorrow hath opened all these sealed anguishes, by his taking the same impression upon his Spirit*; and indeed, when our mindes are well died in the blood of the Lamb, these aspersions of disquiets do not at all stain our Soul, though there may seem some refractarines in our Spirits, in these overcast intervals; But to secure us from incurring any irregularity by this Spiritual Contention in the Temple of the Holy Ghost, the safest way is, not to seek a defence by the power of our Reason, but to yield up our Spirits to suffer under this indisposition, as long as it shall please the *Holy Spirit* to remain withdrawn, even within our own Spirit, beyond our discernment; and many times in this aridity of our Devotion, when our hearts are, as I may say, parched and cracked in this drought of Divine Refreshment (if our wills are faithfully resigned to this excercitation of our Faith) every such crack or overture in our hearts, caused by the shutting up of Heaven, proveth a mouth opened, and calling for that holy dew which never fails to be showered down in due season, upon such necessitous fidelities; insomuch as this aridity and desolation interposed for some time, doth often prove more fruitful then a common kindely season of repose and acquiescence.

I desire therefore to recommend specially this Advice (to this state of *Solitude*, which is very liable to these obscure interjections) not to expect peace of minde onely from what we do sensibly receive from God, but also from what we

we do sensibly give unto him; for in this our commerce with Heaven, there is this Supernatural way of Traffique, we do not onely pay God with his own gifts, but we may give him even what we want, and do not receive from him; that is, we may present him with our privation of his sensible Graces, by our acceptance of this poverty and destitution; And this offering of our emptiness, is no less propitiatory, then the first fruits of our Spiritual abundances.

This Advertisement I conceive very pertinent to my design, of furnishing my fellow-Soldiers with *the armor of God, that they may resist in the evil day, and in all things stand perfect*; for it may be properly said of their condition, that they are to wrastle *not onely against flesh and blood, but against the Rulers of the darkness of this world*, the Flesh shooting all her sharpest darts in the privation of Liberty, and the Spirit his, in the destitution of the most humane sympathy of Conversation: This resignation then which I have proposed, includeth a dissuasion of any anxious solicitude, concerning the cause of our sufferance; for the ranging of our thoughts to spring second causes, may keep us too much upon the scent of the earth, the *Apostle*'s advice is properer in this case, *Seek upward, and not upon the earth*, which was the first point from whence this circle of my discourse did set forth; and to allay this feaverish disquiet in our Patient, I may fitly app'y this *Opiate* of the *Apostle*, *If you are dead to the elements of this world, why do you yet decree as living in the world?* This perplexing your selves with the thoughts of the world, is to lose the benefit of this your civil death, whereby you may rest from the labors of the living. This you may rest upon in general, That in this life there is no sort of Suffering, but may be converted into Sanctification: If you lie under a just sentence, you may, by an humble conformity to Gods Justice, make it a release of a greater penalty, then you feel in all your deprivements: If you suffer injuriously for your engagement in a righteous Cause, your Consolation is so much supposed, as you have a command *to rejoyce in*

Ephes.6.

Col.2.20.

Col. 3.

Matth.5.

in exultation, in view of the glory of your reward: And if every impriſoned *Chriſtian* may be ſaid to be a rough draught of *Chriſt* (ſince he avoweth his perſonation in them) they who ſuffer for the Defence of Juſtice and Vertue, may be ſaid to be *Chriſts* Images, coloured and more exactly finiſhed; wherefore ſuch may expect to be readily received, with, *I know you eaſily, your ſcars and wounds which you bring with you, coming out of my ſervice, have finiſhed the figure of my ſimilitude:* And we may reſolve, That ſuch Champions ſhall be ſet near *Chriſt*, where the number of their wounds ſhall be ſo many marks of their Conſanguinity with the bleeding Lamb, and the weight of their Chains ſhall be the eſtimate of their Crowns.

All ſorts of *Chriſtians* then may fill their ſeveral meaſures of Confort out of this Fountain of *Chriſtian Doctrine*, that all they, who do not directly ſuffer for *Chriſt*, may yet ſuffer as *Chriſtians*, and ſo attain the reward of a *Prophet:* I will then cloſe up my Preſent to them with this Seal of the Bands of our fellow-*Priſoner* and *Maſter Doctor*, *Let us forget thoſe things which are behinde, and reaching forth to thoſe things which are before, preſs forward to the mark for the prize of the high calling of God in Chriſt: Let as many therefore as be perfect, be thus minded; and thoſe who are otherwiſe, I beſeech God to reveal this unto them.*

Phil. 3. 13.

The

The twentieth Treatise.

Of the Contempt of the World.

Divided into two Sections.

§. I.

Arguments to discredit all the Attractives of this Earth, and Gods contribution thereunto, produced.

I Have, in effect, shot all my Quiver at this one Head, *viz.* The love of this World, and have set such points to my Arrows, as I conceived most proper to enter those Helmets of Perdition, wherewith the Prince of this World commonly armeth his *Militia* in this quarter I aim at, namely, Presumption or Inconsideration; Wherefore now, me thinks, I may say to this Age, with the *Psalmist*, *Childrens Arrows are made thy wounds*, relating either to my former Alliance to the world, or to the present weakness of the hand that hath made these Ejaculations: But surely the Head that hath been my Mark, may be fitly compared to that of the Beast in the *Revelation*, which (having been wounded as it were to death) was afterwards healed, and Worshipped the more upon this Cure: For the love of this world seemeth very often mortified, and lying as it were dead in our mindes, being wounded by the *Sword of the Spirit*, and yet reviveth, and grows stronger then ever in our Affections. *Psa.63.9.* *Rev.13.*

And

And as these two Heads do not differ much in their Allegories, since all the Heads of the Beast may be said to signifie several mundanities; so are they consorted in this point, of having both the same Surgeon, the old Serpent, who venteth all his Art upon the recovery of this Head, namely, The love of mundanity, wherein do indeed reside the vital Spirits of the body of Sin, the onely Subject of the Prince of this Ages Empire.

So that considering the dangerous convalescence of this wounded Head, I have conceived it requisite to do my best, not onely to kill it outright by playing *Jael's* part, driving this Nail, that is, this expres Tract directly through the temples of it, but also to endeavor the burying it, as I may say, in this holy ground of Spiritual Joy and Acquiescence, which is the safest course to prevent the revival of it; for the alacrity of the Spirit keepeth the inferior appetites, as it were, under ground: and in this figurative interment, the Balms and Spices of contemplative Solaces, contrary to material ones, have this vertue, quickly to consume and dissolve this matter, when they are applied unto it: I shall therefore endeavor to draw out of the inclosed Garden of the Spouse, such precious Spices as may work these two different effects, to dissipate and consume the love of this world, as well as preserve and perfume the love of Heaven.

One Sin infected our whole Humane Nature, by reason that all succeeding individuals had then their voyces comprised in one person Representative of the whole Species: *Gen.*3.17. And when we see the whole Mass of the Earth accursed at once, me thinks we may speculate this to have been some part of the reason, that in the little portion of Earth, composing the body of Man, the whole Globe thereof seemed represented, and consequently all tainted by the inquination of that one parcel; for the sensitive part of Man consisting of Earth, that may well be charged as a Complice in the Crime, since that portion of Man, although it were not

not Principal, was yet an accessory in the Crime, the body having acted the transgression: This may give an ingenious reason for the Condemnation of the whole Earth, to bear onely Thorns and Bryers naturally, and fruits not without induring wounds and violences, to wit, the contamination of the whole, in the vitiousness of this first ungrateful portion of Earth, which, in the person of Woman, may be said to have put forth some Bryers to catch the Soul of Man, even before it was accursed. This I presume to be a better Reason for the sentencing of the whole Earth, then can be given for the Soul of Man's adhering to this Earth by his affections; forasmuch as this convinceth us of the terrestrial parts of conspiration of our ruine, and so may well averse the Soul from such an adherency.

How evident is it, that God never intended that the Soul of Man (after this first injury) should set her affections upon the Earth, since Man was presently removed from the most lovely part thereof, and that was fenced against his access to it, not onely to shorten his time upon Earth, but also, as we may suppose, to abridge his Delights and Solaces in that short time, since no other part of the World could afford such a complete deliciousness, as the earthly Paradice out of which Man was excluded; whereby God seemeth to have provided against Mans having the strongest Motives the Earth might offer him, to draw down his affections upon it, and hath left him a continual quarrel, as it were, with the Earth; to wit, the Contention of his labors against her sterility, to entertain this disagreement between it and the love of Man, since the Earth alloweth him nothing, but at the price of his sweat and fatigation: This might seem sufficient, considering our lazy Nature, to admit no kinde or friendly correspondence between us; nay, there are many who suppose the world long since not to have had so much invitation left for Man to love it, as the containing the terrestrial *Paradice*: This at least is very probable, That even since the Flood, the beauty, fecundity and pleasant-

nesse of that portion of the Earth is utterly deflowered and efaced; But this is positively true, That God did not expulse Man out of *Paradice*, to allow him the making another Paradice for himself out of the Earth: These speculations do (as Saint *Paul* saith) *speak after the maner of men*, to implead all title this Earth can claim to the affections of a reasonable Soul; and through all the body of this *Miscellany*, there run veins enough of disparagement to this world; so that they may well terminate in this Centre of Contempt and despection.

1. *John* 2. 15. The *Apostle* of love, whose fiery tongue casts forth as many Scintillations of love, as he doth lines, in that Work which may be fitly called, An *Epistle commendatory of Love* to *Christians*, doth not allow the world so much as one spark of it, he rather straineth his breath to blow out and extinguish every flash of affection to it; enjoyning us expressly, *Not to love the world, nor the things that are in it*: And it is remarkable, That he alleageth not the miseries and disgusts of the world to discredit it, but bringeth even the most amiable allurements thereof for Reasons against our affecting it, arguing upon the worlds having nothing in it, but *the concupiscence of the eye, and of the flesh, and the pride of life*, in which consist the most powerful Attractives the world hath for our love: And if all these which are acknowledged the worlds Proprieties, are turned against the valuation thereof, what hath it left whereby to allure us? May not that be justly then contemned, which either afflicteth us for the present, or betrayeth us for the future.

O how admirable is God in this piece of distributive Justice to Mankinde! who (having by his Providence comparted the conditions in this world into such a diversity of states, as cannot admit all to the fruition of secular Delights) hath commanded that none should love them; by which order the lowest ranks are much compensated in this respect, That it is a harder task to forbear loving

loving such things when we enjoy them, then it is to contemn them when we know we can neither expect them, nor ought to love them: If they *who use this world, must be as though they used it not*, those who use least of it may be said to be seated the neareſt to this performance; and certain it is, That their state is the most conterminate to that of the true Propriator of the whole world, while he was upon the earth, who did himself use those things most, which we use to love the least, and yet alloweth us to enjoy even the most pleasing properties of the earth, provided we do not love the world in that relation. 1 Cor. 7.

All secular goods were so unworthy of the love of the God and Man *Christ Jesus*, as they are not allowed the love even of single *Mary*; for all the most precious and glorious things of this world, are ordained to serve Man as his slave, unto whose offices there can be assigned no love, for this wages doth presently invert the two conditions, rendring the lover the slave: How reasonable then must it be to address unto him all our love, who hath by his love to us subjected all these things unto us, and hath so disposed it, as to maintain our Prerogative, there is required no Art, but the contemning of what stands thus subjected.

Whereupon I may well press you in this point, as the *Apostle* doth, *Let this minde be in you, which was also in Christ Jesus*; his comportment towards the world, was intended to give you the same minde: Look then upon your Nature in *the author and finisher of our Faith*, and you shall see Mans dominion over the World maintained by contemning it; the world was so perfectly crucified to him all his life, as he contemned the being crucified by the world, despising (as the *Apostle* saith) *even the greatest shame and confusion of this world:* And what could this Divine Man do more to imprint in us this aversion to the world, then these two acts, in not vouchsafeing to enjoy any of those things, the cupidities whereof use to vitiate us, to leave Phil. 2. 5. Hebr. 12.

all them abased and vilified, and in not declining the sufferance of such things (whereof the terror doth likely subject us to the world) to render them easie and acceptable: What hath the world then left in it, for Motives either of our love or fear of it, that even God himself may not be said both to have undervalued and undergone? And what we are enjoyned neither to love nor fear, cannot seem uneasie for us to despise; especially when this advantage is annexed, That we gain more by contemning the whole world, then we can by enjoying our own divident therein: For whereas Fortune keeps many worldlings poor, the Contempt of the world keeps Fortune her self wanting and indigent, leaving her nothing to give to such a disposition; So that in stead of incurring the reproach of the *Prophet*, in setting up *a Table to Fortune, and offering libaments upon it*, this habit of minde sacrificeth and destroyeth Fortune upon the Altar of the *Holy Spirit*; and thus even the feathers of Fortune, to wit, The vanities and levities of this Age, when they are incensed and consumed by a holy Contempt of this world, may make a sweet Savor in the Temple of God; whereupon I may say, That these sorts of feathers, which while they are burning in the flame of our sensitive passions, yield *an odour of death unto death*, when they are consuming in this Sacrifical fire of a zealous Contempt and Renunciation of them, afford *a savor of life unto life*, in this act of their destruction in our mindes.

Isa. 65. 11

In the time of the *Law*, when the Commodities of the Earth seemed to be proposed as the Salary of Mans vertue, there might be some colour to love this world, and so in that state God accepted the Beasts of the Earth for *Holocausts*: But in the *Gospel*, when no less then the enjoying of God himself, and all his goods is exhibited for the term of our desires, it cannot seem unequal, that even the whole World should be required for a Holocaust, immolated and consumed by a Religious Annihilation

hilation of it in our Mindes, to the honor of such a Remunerator.

§. II.

Motives by the property of a Christian to contemn the World.

WHen we consider our selves under the notion of Members to such a Head, as hath offered up as a Holocaust even the *Creator* of the whole *Universe*, it seemeth not strange, but rather suitable for such Members to Sacrifice the whole World, to hold some proportion unto their Head, especially since his offering of himself was in order to the enabling us to Sacrifice and destroy this world; Doth not this our Head God and Man *Christ Jesus* say, That even in his life *the judgement of this world was given?* it was sentenced to Contempt by his despising it; he that did not disdain to own the Infirmities of Man, did notwithstanding *protest against his being of this world*, so much hath he left it vilified to us: And doth not he say, *If he were exalted above the earth, he would draw all men unto him?* So that in this exaltation is proclaimed our Duty, and capacity of transcending this world, and treading on it with Contempt, by the attractive Vertue of this our Head, raised above all the Heavens: And we may remember, That the first Members he was pleased to unite unto him upon Earth, were instantly elevated to that height of being above the world, seated in this abnegation and despection.

John 12. 31.

Joh. 8. 24.

May I not then fitly say with Saint *Paul*, *These things were done in a figure of us*, since what they left to lighten them for this transcendency, is an appositе figure of what we are to

1 *Cor.* 10.

to do in order to this elevation, namely, To relinquish our Nets in this world, which we may understand in two senses, that comprise all our directions in this case; to wit, either as we are actively catching and chasing the Commodities of this Age, or as we are passively taken and intangled in the love of what we enjoy: In the first of these states, we may be said to have our Nets in our hand, and in the second to have them in our hearts; so that to leave our Nets, signifieth to relinquish both our solicitous Cupidities and Passions, in point of pursuing the goods of this World, and our Inordinate love in case of their possession: And this dispostion of Minde raiseth us to that exaltation above the Earth, whereunto Christians are attracted by their Head; and truly they who will not Sacrifice their Nets, with the *Apostles*, in this sence, do Sacrifice to their own Nets in the sence of the *Prophet*, they Worship the World, wherein they are taken and insnared: Let such Worldings remember what *CHRIST* saith to them from his elevation above this world, even while he was in it, *Whither I go, you cannot come*; And the Reason followeth, *You are from beneath, I am from above*; *you are of this world, I am not of this world:* And let them reflect on what was said to the relinquishers of their Nets, That they shall *sit with the Son of Man in Majesty upon Thrones, judging the world*, which in some imperfect measure is fulfilled, even in this Life, by the most Sublimated Contemners of this World, of which God saith by the *PROPHET*, *He will raise them above the altitudes of the Earth*; and by the *APOSTLE*, That *they have not received the Spirit of this World, but the Spirit that is of God, that they may know the things that are given them of God.*

Habac. 1. 16.

Joh. 8. 23.

Mat. 19. 29.

1 *Cor.* 2. 12.

I have sufficiently delivered my self in this Point, throughout all this Work, not to be misunderstood now at last, in this Sacrificing of our Nets, which I have proposed, since I have often concluded, That all

all ſeveral Vocations have their reſpective capacities of Contemning this World, even while they ſeem the moſt affected by it: So that this Diſcourſe doth not aim at the fighting any one out of their ſtation in the world, ſince thoſe who have the moſt of this world, *uſing it as if they uſed it not*, may do as well in their order, as thoſe who chooſe to uſe the leaſt they can of it, for fear of abuſing it: For we know the Earth is familiarly, and may be properly compared to a Sea, in this reſpect, as it is no place of abode, but of paſſage through it; and in their courſe there are no Veſſels that have not ſomewhat more or leſs of them under water, that is, ſome thoughts and attentions upon this world; and as they are lighter or heavier laden with the Commodities of this Life, they carry the more or leſs of themſelves above water; the leſs their cogitations are immerſed in Temporalities, the higher their mindes paſs through this World: But as there are Veſſels of ſeveral laſts, ſo it is the property of ſome to draw more water then others; therefore ſuch cannot be ſaid to be nearer ſinking, becauſe they have more of them under water then lighter Barques: Every condition hath his reſpective Fraight of Application to this World, which may draw ſome deeper then others into the ſolicitudes of this Age; but unleſs we voluntarily overcharge our Vocation, every one may paſs ſafely with his proper Weight: But we muſt remember ſpecially this particular in the Compariſon, That as in Ships, the part which ſaileth them and carrieth them on their courſe is all above water, ſo that portion of our Minde, thoſe Thoughts and Intendments that advance and carry us to Heaven, are thoſe which are Spiritual, and elevated above this World; the ballaſt of our Mortal part, will keep ſome portions of our Thoughts in all conditions ſomewhat immerſed in the Earth, but the ſails of our Immortal portion, muſt carry on the whole

1 Cor. 7.

Man

Man to his Celestial Harbor: I may therefore justly exhort and animate all conditions in the Contempt of this World, in this voyce of the *Apostle*, *You are of God, little children, and have overcome it, because greater is he that is in you, then he that is in the world.*

1 John 4.

The

The one and twentieth Treatise.

Of the Preheminences of a true contemplative life;

Divided into five Sections.

§. 1.

Contemplation defined, and some excellencies thereof discoursed.

COming now off from this troubled Sea; for the finishing touches of this perswasion, I will carry your eyes a little upon the pourtraicture of such a Sea as was shewed to Saint *John* by the *Angel* for a marvelous Sign: For indeed, this state of Minde I purpose in this last place to expose unto you, is, me thinks, fitly emblem'd by that *Sea of glass mingled with fire*, on which they stand, having *harps in their hands that have overcome the image of the Beast*: And in this order may follow the application. The spaciousness of their Souls that are extended in perfect contemplation, is aptly figured by that property of the Sea; their equanimity and clearness, by the smoothness and lucidness of Glass; the fervor of their Spirits is fitly symbolized, by a mixture of Fire in this Sea of Glass: this Spiritual ardor being as requisite to compose this temper, as fire is to make Glass: And farther we may say, That as Glass is formed of many unconsisting parts, that are consolidated and clarified by fire; so is this even and clear habit of minde *Rev.* 15.

compoſed of divers intellectual Verities, compacted and elucidated by the flame of *Contemplation*; and the Harps in their hands repreſent the harmony and concordancy between the ſenſitive organs and rational powers in the mindes of devout Contemplators, which keeps in tune a Spiritual joy and acquieſcence.

It was an ingenious project of *Archimedes*, the undertaking to remove the whole material World, in caſe there were aſſigned him a Centre out of it, upon which to place his Inſtrument: This work we may ſay to have been effected in a Spiritual ſence, by the Man *Chriſt Jeſus*, and by ſuch a maner as the other was contrived; namely, by having an Engine fixt upon a Centre out of this world, which was his Humanity upon his Divinity, upon which baſis reſted all his power wherewith he removed the whole Spiritual frame of the world; and upon this Centre he ſtood, when he ſaid, *Joh.* 8.23. *I am not of this world*; and even by a weak Reed fixed upon that Centre, he removed and caſt forth the Prince of the World; for his Humane Nature was as it were the Engine or Inſtrument ſtanding upon his Divine, as on a Centre extrinſecal to this World, and ſo that wrought inſtrumentally *Joh.* 12.32 upon the World, and was ſufficient, when *it was exalted from the earth, to draw all things to it ſelf*; And why may I not ſay, that ſome ſuch capacity ſeemeth communicated to the Members of *Chriſt Jeſus*, that is, of fixing their mindes, though but Humane, upon a Centre extrinſecal to this world, *viz.* The contemplation of Divine Verities; and by that means to remove all this World out of that place where it uſeth to ſtand in our corrupted Nature: And certain it is, That many have and do act this power upon the Earth, by fixing their Spirits upon Contemplation, which is a Centre without this world. It were eaſie for me to point at many of theſe elevated Spirits, which like the Conſtellations in the Firmament, are known by Names, more then the other Stars: But to decline all ſhew of any particular preference, I ſhall ſingle none, but do my obeyſance in general to all ranks of

of such blessed Contemplators; of whom I may say with the *Apostle*, That *in the midst of a perverse generation, they have shined as lights in the world*; their mindes seeming to be kindes of Spiritual fixed Stars, which never altered their distances from the Earth, and intended onely the finishing their course at the same time, imparting light unto the world by divers irradiations, respective to their positions therein, either of Prayer or other Edifications: Wherefore of such habits of minde the *Holy Spirit* saith, *The path of the just is as the shining light, that proceedeth even to perfect day*, which is *Contemplation* consummated, when the day-Star (whereby Saint *Peter* expresseth it) shall be risen in our hearts; whereof these acts of our intellect seem to be some inchoative or imperfect rays, and to give you as fair a view as I can of this abstruse object, I shall set it in the most luminous definition I can deliver it, out of the mouth of S. *Augustine*.

Phil. 2.

Prov. 4.

Contemplation is a clear intuition, and a delightful admiration of perspicuous Verities; so that the minde in that state may be said to walk in the meridional light of Faith, towards the incomprehensible clarity of perfect vision; and this light of Grace, wherein a pure Contemplative Soul inhabiteth, may (me thinks) be said to hold some such proportion to the purer light of glory she expecteth, as the sight which the three *Apostles* had of *Christs* Body transfigured on *Tabor*, holds to that they are to have of it glorified in Heaven; for as the brightness of Lightning, and the candor of Snow, did in some measure represent to them the far transcending lustre and beauty that was to be looked for in his Body beatified, so these admirable intellectual Verities, which are the objects of a true Contemplative Soul in this life, do in some degree figure to it the unexpressible notions, rising out of a fruitive Contemplation of the increated Verity; insomuch as these elevated Spirits may be conceived to have such a kinde of advantage over others, who may also be faithful in lower stations of *Christianity*, as the three *Disciples* called up to *Tabor* had of them that were left below the

Contemplation defined.

Mountain: For certainly this ſight muſt have imprinted in their mindes a more lively and affecting image of the amiableneſs of glorified Bodies, then the others could apprehend: But as *Chriſt* admitted few even of his *Apoſtles* to this ſight of him, ſo doth God vouchſafe to ſelect and elevate but very few to this ſuperlative pitch of *Contemplation*, of whom we may ſay with the *Pſalmiſt*, *This is the generation of them that ſeek the face of the God of Jacob*, who we know was one of the moſt eminent in this high vocation, feeding on this bread of *Angels*, and having this Spiritual *Manna* ſhow'red down upon him, while he was feeding the flocks of others in a ſervile obligation: And holy *David*, in all his exterior bitterneſſes taſting of this Spiritual reflection, ſaith, as it were, this Grace to it, *How great is the multitude of thy ſweetneſs, O Lord, which thou haſt hid for them that fear thee; thou ſhalt hide them in the ſecret of thy face from the diſturbance of men:* This expreſſeth well their ſtate of minde, which is covered from the ſight of the world in the ſecret of Gods face, that is, in his moſt private and reſerved kindeneſſes; and as God hideth himſelf in his own inacceſſible light, ſo ſuch Souls, adhering unto God, and becoming (as the *Apoſtle* ſaith) *one Spirit*, are hid to the world in the exceſſive light of their Graces, which common apprehenſions cannot penetrate; of ſuch mindes we may moſt peculiarly ſay, *Who knoweth the things of ſuch men, ſave the Spirit that is in them, which ſearcheth the deep things of God?* while their apprehenſive faculty perfecteth it ſelf by extracting the pure ſpecies of Truth, and their affecting power is perfected, by tranſmitting it ſelf exteriorly upon the object that attracteth it: Thus the underſtanding is never fatiated by a continual receiving, nor the affection ever diminiſhed by an inceſſant iſſuing it ſelf out upon the object, but doth rather acquire by this perpetual Self alienation.

Pſa. 23. 6.

Pſal. 30. 20.

1 Cor. 6.

1 Cor. 2.

In this admirable commerce doth the true Contemplative Soul negotiate with her own Maker, while what is imported

ported from him into the Understanding, obligeth the Will to export unto him her faculty of loving; and thus knowledge infused, draweth forth love, and love efused, remitteth back fresh illuminations: This Angelic l correspondence with God, the Contemplative Man entertaineth, and hath in proportion to his Nature, the same priviledge that Angels have, when they assume apparent Bodies for their ministery on Earth; namely, to finde no intermission of their seeing God: So in all the exterior offices which the Soul acteth by the ministery of the Body in such persons, the Minde doth not remove out of that apprehended presence of God, whereof her transitory state is capable; insomuch as a profound Contemplator may be said to be never so much alive to this life, as when he seemeth to be the most dead to it: For in the image of Death, when the other powers of his Minde cannot controul his Fancy, that may introduce imaginations into him superfluously relative to this life, and removed from the scope of all his reasonable cogitations, which never move, but in a prefential reverence of God: So that the Natural Man may be said to live in him no longer by the strength or power of his Nature, but meerly by the infirmity of it, that requireth such a suspension of the Spiritual Man, which lives so powerfully in such a person, as he seems fully in possession of *Christs* promise, *of his Fathers and his coming, and making his abode with him*: which according to the division made by the *Holy Ghost* of the whole Man, may be conceived to be done in this maner; The Father residing in that portion called the Soul, as it importeth the Origine of all vital operations, the Son resting in the Minde, as that is the seat of our actual intelligence or understanding, and both of them may be said to expirate and breathe forth the *Holy Ghost* into the Heart, as that is taken for the continent of our affections; and by this means the whole Man cometh as near the loving God with all his Soul, with all his Minde, and with all his Heart, as this traverse and interposed vail of Flesh and Blood can admit him, *forgetting* (with

John 14. 23.

Phil. 3. (with Saint *Paul*) *the things that are behinde, and ſtretching forth himſelf to thoſe that are before,* by this conſtant Application, *preſerving the whole Spirit, Soul and Body, without blame to the coming of our Lord Chriſt Jeſus.*

Conſidering then the properties of theſe golden veſſels of Charity placed within the outward vale of the Temple, and looking continually towards the Propitiatory, ſeated within the inward vale (which figured the beatifical viſion), even their Bodies may be well compared to the grate upon the Altar of Incenſe, from which all the aſhes of carnal appetites fall away down under the Altar it ſelf, repreſented by their mindes, from whence the fume of thoſe fragrant Odours of Vocal and Mental Prayer, is directed towards the wings of the *Cherubims*; and ſo what is ſweet in the Spirit aſcendeth to Heaven, and what is unclean in the Fleſh falleth to the Earth, and doth not remain as a foulneſs upon the Altar, which is kept always bright and odoriferous; And in theſe Temples of the *Holy Ghoſt*, there is not onely a continual emiſſion of fire from Heaven falling upon the Altar, but even a freſh proviſion of materials to incenſe upon it, that is to ſay, new ſupplies of Meditations, deſcending from the Father of light, from whom the ſame beam imparteth at once the ardor of love and the light of Science; ſo that this matter can never want that flame, nor that flame ever want this fomentation.

O how incomprehenſible is the clarity of the Divine Eſſence, whereof if the little light ſhed on us do ſhine ſo ſtrangely even in us, being as yet but dark lanthorns to carry it, how much muſt thoſe ſplendors of purity and ſanctity radiate, which never iſſue out of it ſelf, whereof we have but few or no glances in this imperfect ſtate of Contemplation, to wit, little or no intelligible perception of the Myſterious light of the glorious *Trinity*, conſiſtent with that moſt ſimple *Unity* in which the *Trinity* of perſons is compriſed; and yet the ſimplicity of the Unity is not at all diminiſhed: In which ſpeculative Verity, the beſt plumed

Seraphins

Seraphins of our mortal Nature, when they soar never so high on these two wings of *Grace* and *Contemplation*, must cover their faces with these two other, of *Faith* and *Wonder*, singing with the *Psalmist, I shall be satisfied when thy glory appeareth, and in thy light we shall see light.*

§. II.

The gradations whereby we ascend ordinarily up to this station.

I May well suppose that there will be many, who being dazled by the radiancy of the faces of these *Moses's* we have exposed, will, with the people, turn their heads away from this object: And I may imagine, that some (as being taken with the beauty of this light) will conclude with the *Apostles, That it is good to live upon this Mount*, and may perchance think of making Tabernacles for their abode in this place; that is, design all the powers of their mindes to the forming in themselves such a state of *Contemplation:* wherefore it may be pertinent to look a little downward upon such subjacent stations as are the direct way up to the top of the Mountain, whereunto the neareſt conterminate part is that of *Speculation*; and the next to that, *Lecture*; and after that *Mortification*, which lieth indeed as the basis of all the elevation: and as it hath this property of the ground-work, to consist of the most gross matter, so hath it this likewise, of being the support of the whole erection; and in that order I will re-ascend to the summity from whence I have dismounted. *Exod.* 35.

While the Soul of Man receives no intelligible species, but such as are raised from sensible matter, and acteth onely by corporeal organs, by Natural Reason it is evident, why Mortification is requisite for the best extent of her intellectual

lectual powers, as rendring these passages the clearer through which all images enter into our discursive faculty, and also keeping that power the more free and active in all her exercises: The purer the glass is, the better we see all things in the room, and the farther we may see out of the room, when we look outward through the glass; so both the species that enter into our mindes through clean and unobstructed organs, are the clearer, and the acts also of our discourse and speculation, looking outward towards immaterialities, are the more sharp and penetrating.

I shall not need to argue how much corporeal pleasures and sensualities do obscure the light received by the apprehensive faculty, and clog the operations of the reasoning power of the Minde; Wherefore even in this Natural respect, a convenient suppression of the appetites of the Flesh seemeth the platform of all Spiritual exaltation; but we have a firmer supernatural ground, whereupon to raise this Conclusion, of the requisiteness of Mortification towards speculative gifts, the word of the *Holy Ghost* saying, *Rom.* 8. *They that are in the flesh cannot please God*; and if they be removed even from Gods favor, they must needs be very distantial from that grace and familiarity, which is imparted to *Contemplation:* Saint *Paul* was allowed so little to think of his body, when he was raised to his highest point of illumination, as he knew not whether he had any body about him, or no, at that time: And we finde that he took the best course he could all his life, to feel the least he might possibly of his body; in order whereunto he saith, 1 *Cor.* 9. *He did not onely chastise his body, and keep it in subjection*, but affirmeth likewise, That *he did dye daily:* It seemeth he found no means of clearing the operations of the Soul, but by making, as it were, a quotidian separation between her and the Flesh; And, me thinks, we may say of all Saint *Pauls* converted life (notwithstanding his humility in owning infirmities) that which he himself said of some part of it, 2 *Cor.* 12. namely, *Whether this man in Christ lived in his body, or out of*

of his body, we knew not, God knoweth, so little sense we finde him to have had of his body, in point of Mortification, and so little impediment by it in Contemplative operations: And doth he not say himself, *That it is not he that liveth, but Christ in him,* and referring to us, he declares the requisiteness of Mortification, telling us, That *they that be Christs have crucified their flesh, with the vices and concupiscences*; and if this kinde of crucifixion be requisite even for the practical part of *Christianity*, whereunto all are called, much more must it be pertinent to the perfect speculative state thereof, to which so few are chosen. *Gal.* 2. *Psal.* 83.

I am therefore well warranted to lay *Mortification* as the ground or foot of this *Mount* of *Moria*, which signifieth the Land of Visions, whereunto all such as shall despise ascensions in their heart, must take their rise from this foot, and remember what was figured by *Abrahams* leaving his Servants and his Ass afar off, when he saw the Mountain, and the prohibition of any Beast to come near to *Mount Sinai*, to wit, that no carnal or sensual dispositions might presume to approach towards the mysterious lights of God: So that whosoever aspired to go up to this *mount Moria* of *Contemplation*, must be advised to follow *Abrahams* order, to leave afar off all voluptuous and sensual appetites, figured by the Servants and the Ass, and carry in his hand the Fire and the Sword, that is, Zeal and Activity for the sacrificing of his Flesh and Blood to the honor of God: This is the Fire that he who was typified by *Isaac* brought into the earth; and this the Sword, which he saith *he came to send, and not Peace.* Wherefore this hostility declared against our Flesh, must be remembred to be the first Article of that peace of the Spirit, which is concluded in Contemplation. *Gen.* 22.

§. III.

The requisiteness of Lecture, in order to this Spiritual elevation.

THe next Stage whereby we are to rise, is pious *Lecture*; which subject calls back my thoughts upon the first state of mans knowledge; wherein we may consider, That the first Humane Soul came into this world, perfect in the intellectual part, by Science infused, and needed not stay for the help of her corporeal organs to acquire any, for those instruments whereby she was to act, were ready in their perfection, before she was seated in them, since Gods forming perfectly the body of man, preceded his breathing into it the breath of Life: And so we finde that he was able to reade presently in the book of Gods works, wherein he read the character of Gods hand in every creature that was set before him; and, as I may say, superscribed their names upon them, by the secret impression he read of their Nature: But not being satisfied with this excellent degree of intelligence, he began to affect the reading even in Gods own increated book, The knowing like God himself. Upon this presumption the rational soul of Man was cast down from this high form, and set so much backward, as ever since both the Vegetative and Sensitive souls precede her long in the perfection of their acts, and she is obliged to stay their leisure before she can act her best according to her faculty, which must cost her also pains and care to reduce it unto the best extent thereof.

Thus is now the rational Soul, sentenced to feed her self by her kinde of sweat and labor; so that she is not onely to acquire most of her natural knowledges, by a laborious industry, but she is also set to work by study and attention, even upon those supernatural Principles that are infused into her, as those of *Faith*, *Hope* and *Charity*; even these infused habits will not so much as remain in her, without her own study

ſtudy and ſolicitude to preſerve them, much leſs can they be improved to their beſt degree, without much intendment and application: And to facilitate the perfection of the Soul in this life, God hath been pleaſed to make his own Character, and to leave it legible under his own Hand, his holy *Scriptures*, wherein all his attributes are penn'd in the faireſt maner, to affect our underſtandings, and to take our affections; inſomuch as of the holy Writ it may be well ſaid to God, *The light of thy countenance is impreſſed upon it:* *Pſal. 4.* This living ſpring of Verities the *Holy Ghoſt* hath left upon the earth, from whence all the rivelets of pious Books derive their waters, which are ſo proper to refreſh and fecundate the minde of Man, as the *Holy Ghoſt* doth but rarely uſe his own power of impregnating and repleniſhing Souls with immediate inſpirations, but vouchſafeth, for the moſt part, to be conveyed into our mindes by the mediate ſpirations into them of vertuous notions, from his ſubalternate inſtruments, the pens of his holy Miniſters, which he doth certainly inſpire with qualities ſo well proportioned to our capacities, as they deliver Divine Truths unto our mindes, under ſuch familiar and agreeable forms as are moſt apt to work upon our affections.

This is the deſign of the *Holy Ghoſt* in all pious Books, wherein his Spirit remaineth covered in the elements of mans conceptions (for words may be ſaid to be a kinde of body to thoughts) as the Divinity of *Chriſt* did under the vails of Fleſh and Blood. In like maner it is the Divine vertue of the *Holy Spirit*, that worketh all thoſe devout effects which are produced by the inſtrumental conceptions of pious Writers: Wherefore as the Scriptures are to be read with perſwaſion, that God is preſentially ſpeaking to us, ſo all Books of Devotion are to be uſed with this opinion, of their ſpeaking to us, as delegated and deputed from God.

The minde of Man abhorreth vacuity, and though her Nature tend upward to be repleniſhed with Spiritual no-

tions, yet if she be void of them, she sinketh presently to earth, to take in any grosser furniture; so that if she be not provided with such pure species as may keep her pointing at her own Centre, in stead of being elevated, as it were, above her self in *Contemplation*, she will fall below her self into some terrene amuzement: Wherefore a habit of pious Lecture is most necessary, in order to the replenishing her with Spiritual Images, that may keep her eye always erected up upon them; and may we not well infer the requisiteness of reading, for the support of the
2 *Tim.* 4. 13. Spiritual Man, since Saint *Paul* doth not onely advise his so elevated Disciple *Timothy* to attend unto reading, but chargeth him with great solicitude to bring him some
2 *Tim.* 4. Books, even after he had told him he had *consummated his course, and the time of his resolution was near*; If he who had been in *Paradice* already in a *transcient* state, and was so near his going thither to a *permanent*, did still make use of Books, how necessary must they be for all such as aspire to any Spiritual exaltation?

SECT.

§. IV.

Speculation placed as the laſt ſtep in this aſcent of the Soul.

THis laſt ſtation carrieth us up to the top of this *Mount Moria*, from whence we have deſcended, and ſo is the ſteepeſt part, and the uneaſieſt mounting of all the reſt, as it is the neareſt the vertical point of our fixure: This laſt ſtep then is *Speculation* or *Meditating*, which act of our diſcurſive faculty, is commonly taken as univocal, with this other of our minde fixed in *Contemplation*; but when they are rightly diſtinguiſhed, there appeareth ſuch a diverſity, as is between the laſt ſtrains of motion, and the term of acquieſcence: For *Speculation* is properly the buſie attention of the minde in the inqueſt of truth, ranging and caſting out all ways, to bring in concluſions for the Spirit to fix and reſt upon in *Contemplation*; which (as I have ſaid) is a fruitive poſſeſſion of Verities, which flowers the minde doth no longer gather or collect, but rather hold in her hand ready made up in noſegays that ſhe is ſmelling to. *Speculation defined.*

Me thinks theſe two different ſtates of the Minde may be rendred very intelligible, by a conception my Fancy hath ſprung, while it is ranging for ſome fit expreſſion of this very act which my Minde is now exerciſing; and I may ſay, That *Speculation* and *Contemplation* differ juſt ſo, as my preſent writing of their differences doth from my reading them anon when I have finiſhed them: For now my imagination is beating and caſting all ways, for ſome well ſuited ſimilitude, whereby to illuſtrate the diverſity of theſe two acts, and my memory is ſifting and ſorting appoſite words, to expreſs my conceptions; and thus by degrees

grees I ſhall by means of this ſtudious Application of thoſe powers of my Minde, form ſome digeſted Character of what I deſign; which finiſhed Draught of my own thoughts, when I ſhall reade over, I ſhall no longer work upon it, but behold the Image I have framed out of the paſt diviſions and compoundings of my thoughts, and then my Minde will reſt and enjoy my determined notions: So that as I do now ſpeculate, and ſhall upon the finiſhing of theſe two Characters, contemplate them, without any farther agitation of my Minde: In like maner the ſtate of *Speculation* is a diſquiſition of ſundry Divine Verities, whereby to form ſome determined notions, which are the objects that *Contemplation* is to be fixed upon in an acquieſcent ſtate, when the diſcurſive motion is arrived at the term of reſt it pointed at; and then contemplating the reſult of our former diſcourſings, we do, as it were, reade over and enjoy this digeſt of our Imaginations: wherefore as the act of our Comprehending doth excel that of our Reaſoning; in reſpect the intellect ſees at one look or intuition what the Reaſon collecteth but by divers circuits of Diſcourſe, and ſo ſeemeth but a purveyor of what the intelligence poſſeſſeth in one inſtant: In like maner the Contemplative ſtate, by the ſame reaſon, tranſcends the Speculative; and, me thinks, in ſuch a proportion as the intellect of *Angels* excelleth that of rational Souls: for the firſt comprehendeth in one act, without the tardity of diſcourſe, all intelligible ſpecies connatural to it, and the laſt is fain to ſtay upon the abſtracting of intelligible ſpecies from materialities, and the conferring and collating of them with one another by ratiocination, before it can ſettle concluſions; wherefore Speculation ſeemeth to be a Humane act, and Contemplation, as it were, an Angelical.

Theſe lines have, I hope, drawn a fair partition between theſe two acts of a devout Soul, whereby they appear not to be coincident, as they are commonly miſunderſtood,

ſtood, although they are co ordinate to one another; not that I do preſume that God hath obliged himſelf to this order, of transfuſing this grace of *Contemplation* always through the medium of ſtudious *Speculation:* For I am not ignorant of his immediate communicating this hand of intuitive fruition of his Verities to ſome choyce Souls, unqualified for this preparatory courſe of Reading and Meditation; *God is admirable in his Saints*, in manifeſting his Grace and Omnipotence by divers maners: but as Saint *Paul* ſaith, Though none *knoweth the minde of the Lord*, *yet we have the minde of Chriſt*; wherefore I have given this direction, as I ſaid, when I firſt entred upon it, to conduct Travellers in this path, which is *Chriſts* high-way marked for us, of *Asking, Seeking and Knocking*; and this is the beaten track of his Church, which doth not circumſcribe God within this method: Sometimes the Spirit of the Lord catcheth up ſome humble illiterate Souls, and ſetteth them immediately upon the top of this Mountain, as he did *Philip* the Deacon at *Azotus*; but for the moſt part he conveyeth thoſe he calleth to this land of Viſions, as he did *Abraham*, by theſe three days journeys I have geſted to you, before they come to this high ſtation: For God doth commonly carry theſe Spiritual diſcoverers which he calleth to take a little ſey of the fruits of the *Land of Promiſe*, all over this courſe of Spiritual exerciſes, before they come to gather this fruit of *Contemplation*, which ſeemeth to be a bunch of Grapes of that immenſe Vintage of Wine, whereof the *Pſalmiſt* ſpeaking, ſaith, *They ſhall be inebriated by the fulneſs of thy houſe:* For an inchoative ſtate of *Contemplation* in this life, is as it were a cluſter of Grapes of the ſame Vine, to wit, the Grace of *Chriſt*, which afterward is reduced into what was the laſt intent of the planter, that is, into the Wine of the *Saints*, perfected *Contemplation* of the Divine Eſſence.

1 *Cor.* 2, 16.

Acts 8.

Gen. 22.

So that having given you clear and practicable inſtructions, in order to the taking a right way towards this ſtate of

of acquiescence (the singular excellencies whereof I have with my best skill pourtraicted unto your judgements and affections) I shall adde onely this laudative of the Holy Spirit, as very appliable to this happy state of *Contemplation*, *Many daughters have gathered together riches, but thou hast passed them all.* *Prov.* 31. 21.

Upon these premised Considerations, I may conclude the same order observable in the offering up this Spiritual Incense, which was held in the preparing and burning the material Incense of the *Tabernacle* (which act was a figure of this our Religious Duty) we must then first by Mortification keep clean and fair the grate of the Altar; by *Lecture* and studiousness we are to gather and mix the Gums and Spices of pious Conceptions; by *Speculation* and meditating we must beat and pounce the Odours into a fine powder, to wit, collect pure and refined images of Verities; and then by *Contemplation* we come to fire and exhale the perfume of the whole Composition; By this method we erect our hearts, according to those gradations designed by the *Psalmist*, and the *Law giver shall give a blessing, when they go thus from vertue to vertue, the God of gods shall be seen in Sion.* *Psa.* 83. 3.

SECT.

§. V.

Of the ſenſible delight ſpringing from this Head of Contemplation; as alſo the cloſe of the whole Work.

HAving treated the bleſſedneſs of the intellectual part of this Contemplative ſtate, which may be ſaid to ſtand for the Soul thereof, there remaineth the adjoyning that portion which anſwereth to the Body in this compound of happineſs, which is, the ſenſible joy wherewith the affections are repleniſhed; which delectable good affecting the ſenſitive powers, is a redundancy or waſte falling from the vertue of that Truth which overfloweth in the ſupremeſt portion of our Minde, in ſome ſuch maner as the beatitude of the Body is derived from the ſuperfluent riches of the Soul, in the ſtate of glory; and as the Soul ſhall then over-pay all the miniſterial offices of her Body in this life (by the mediation whereof her powers are now exerciſed) imparting to the Body far more noble capacities; So doth the intellect in this life, when the minde is in the ſtate of *Contemplation*, ſuperabundantly recompence the miniſtery of the Senſes, for the conveyance of thoſe ſpecies whereupon the underſtanding acteth in *Lecture* and *Speculation*, by far exceeding joys and ſuavities diffuſed upon the affections, ſuch indeed as are not to be conceived, unleſs it be by thoſe that have taſted them, whereof the *Pſalmiſt* ſaith, *Bleſſed is the people that knoweth jubilation*; upon which words St. *Gregory* noteth, that the *Holy Spirit* ſaith, *Not ſpeaks, but knoweth this jubilation*, becauſe it may be conceived, but not fully expreſſed by the enjoyer of it: The Soveraign Contemplator *King David*, by the aſſiſtance of the *Holy Spirit*, giveth us the faireſt light we have of it, *Pſal.* 88.

when he saith, *My heart and my flesh have rejoyced in the living God*; the first whereof imports the satisfaction of the intellectual, and the last the solaces of the appetitive part of the Soul, that is, the seat of the Affections; which though they are not always equally feasted with delectation, yet are they for the most part entertained with a competent measure of gladness and exhileration, and sometimes are recreated with an extraordinary jucundity, in such a maner, as
2 *King.* 3. the *Prophet Elisha*'s trenches were filled with water, without any appearance of wind or rain to produce this effect; that is to say, the inferior part of the Soul feeleth a sensible delight and refreshment, without any inordinate emotion or alteration of those sensitive powers, wherein this delight is excited, insomuch as they finde the sweet effects of these two Affections, both *Love* and *Joy*, the first rising not from the wind of passion, and the other not being instilled by the rain of any material fruition; and thus the delights of these two Affections, seem to be in such mindes, as they are in *Angels*, and Souls separate from Bodies, to wit, as they are acts of the Will, not alterations of the sensitive appetite.

How blessed is the state of such Souls, when even the sensitive power of their Minde seemeth to operate, as if their Spirits were totally abstracted, or their Natures were Angelical; and therefore may not improperly be said to
Apoc. 21. 17. measure this world with such a *golden Reed*, as the *Angel* in the *Revelation* did the heavenly City, that Saint *John* saith, *was the measure of a Man, which is of an Angel*; for this squaring of their affections by the rule of pure Charity, rendreth them in a great measure proportionate to the same Angelical operations: And in this admirable maner doth the hand of their Maker square and model such choyce Souls to fit and adjust them for the filling up the vacant rooms of *Angels*, according to the design of
Mat. 22. 30. him who hath said, *They shall be like the Angels of God in Heaven.*

Having

Having conjoyned this sensitive portion unto the the rational, we have exhibited this Contemplative state, in that accomplished beatitude this life admitteth; And surely the Soul of Man in this mortal state, doth as naturally covet the adjunction of this delectable part in her affections, unto the other illuminated portion of her intellect, as a Soul though glorified, doth the addition of her Body: And as by this last accession the Soul doth not augment her beatitude by way of intension or exaltation, but onely in point of extension and amplitude, so doth the addition of this delight of the affections, rather inlarge and dilate the blessedness of this state of *Contemplation*, then elevate or heighten the vertue of the Soul in that condition, the felicity whereof I may well leave sealed with this Signet of the *Holy Spirit*, *This is the gift of God, and the possessor thereof shall not much remember the dayes of his life, because God answereth him in the joy of his heart.* Eccles. 5. 19.

After this edition of the high Prerogatives of the true Contemplative life, lest any one should conceive the inferior Vocations any way discredited, I will present all the several stations of this world, with this Consolation and Instruction of Saint *Paul*, *As God hath distributed to every one, as the Lord hath called every one, so let him walk:* For although the ear have not an absolute dignity equal with the eye, yet in the dignity of proportions there is an equality between them; Wherefore I will offer this excellent Conclusion of Saint *Austine*, to all the engaged conditions of this world, *The love of Truth desireth a holy vacancy, the pressure of Charity imposeth just occupations; which charge, if it be not laid on by some charitable obligation, the best is, to attend unto the perception and contemplation of Truth; but in case of our being entred into a lawful Engagement, that is to be born for the necessity of Charity, but yet not so as the delectation of Verity be totally deserted, lest that Religious Suavity being substracted, we be the easilier oppressed by the* 1 Cor. 7. 17.

other secular necessity. This Advice may serve for a convenient direction, to all such as are drawing in the yoke of any secular Engagement, or are loose in the state of a free Election of entring into this sweet yoke of *Christ*, drawing in the Chariot of *Contemplation.*

Being now arrived at the farthest point of the Horizon *of this state of* Grace, *we cannot pass forward without entring upon the other* Hæmisphere *of the state of* Glory; *which, I hope, God will enable me to exhibite unto you in the other part of this Map I first designed, which I will leave now divided by this* Æquator, *severing the two halfs of that Spiritual* Globe, *whereof I had first intended to give you an intire Edition; But finding in the other part many Spiritual Positions, according to the old Doctrine of the Suns moving, and the Earths being fixed; which* Maximes *would not well agree with the new* Mathematical *Discovery, of the Earths moving and cotation: I have thought better to publish at first this uncontroverted part of my Work, and reserve the other till a farther decision of this question. And since the whole*
Lev. 14. *Work was designed as a* Sacrifice *of a* Leper, *in order to his cleansing; the purgation being yet very imperfect, I may not unfitly say, That this is one of the* Sparrows, *which I humbly offer up upon the running waters of a penitent Soul; and promise, That the other shall be let flye into the world hereafter, when God shall be pleased farther to advance the emundation; for the accelerating whereof I humbly request all their Prayers, who shall be so benign*

as

as to conceive they owe me any thing for this Part, or shall make any account of my owing them the other: And I may fitly end this Semicircle *of my Pen, with the best half of Saint* Pauls *valediction to the* Romans, Now I beseech you, brethren, for the Lord Jesus Christs sake, and for the love of the Spirit, that ye strive together with me in your prayers to God for me, that the oblation of my service may become acceptable in Jerusalem to the Saints. Now the God of peace be with you all. *Amen.* *Rom.* 15. 30.

Sicut portavimus imaginem terreni: portimus & imaginem cœlestis, 1 Cor. 15. 49.

Nam prudentia carnis mors est: prudentia spiritus, vita & pax, Rom. 8. 6.

FINIS.

Imprimatur,

NA: BRENT.

Junii 12.
1647.

An Alphabetical

TABLE

OF

The moſt remarkable Points of Inſtruction in theſe TREATISES.

A

AFfections planted in our ſenſitive nature, for good uſe, page 37. ſection 4.

Advantages of conformity to vertue in our ſenſitive part of the minde, p. 38. ſect. 2.

Ambition conſiſtent with Devotion, p. 42. ſ. 4.

Ambitions ordinary acceptation, p. 43.

Advantages to be made of love to enemies, p. 284. ſ. 3.

Advices for the beſt method of reading, p. 355.

Advantages which true contemplators have above other ſorts of pious lives, p. 387.

B

BEauty may be honored without offence to Piety, p. 39. ſect. 2.

Beauty's prerogatives allowed, p. 39. ſ. 3.

Beauty perverted to be reproached, p. 40. ſ. 2.

Beauty abuſing us with apparences, as fiſhes are couſened in the water, p. 173. ſ. 2.

Beauty how innocently it may be honored, p. 175. ſ. 2, 3.

C

COnfort to humane frailties, p. 10. ſect. 2, 5.

Contemplation honored, for what reaſon, p. 66. ſ. 3.

Courtiers common error in point of felicity, p. 73. ſ. 2.

Courts conſiderable as figures of heaven, p. 86. ſ. 1.

Courts of Heathen Princes not to be urged againſt the piety of Chriſtian ones, p. 90. ſ. 1, 2.

Courtiers of all ranks bound to proportionable exemplarity, p. 92. ſ. 1.

Companions of Princes to be carefully choſen, p. 94. ſ. 2.

Courtiers advantaged for humility by their vocation, p. 102. f. 2. p. 104. f. 2.
Civilities and complements how allowable in Courts, p. 109. f. 4.
Contempt to enemies not allowed for our neglect of revenge, p. 280. f. 2.
Charity to enemies, what proportion it must hold with that of Christ, p. 281. f. 1, 2.
Counterfeit forgiveness of enemies censured, p. 284. f. 2.
Charities prerogatives in a sincere love to enemies, p. 285. f. 1.
Causes wrongfully judged by events, p. 292. f. 1, 2.
Constancy in our undertakings preferred before irresoluteness, p. 294. f. 2.
Curiosity of the causes of advers events, disswaded, p. 298. f. 3.
Conformity of our Wills to Gods Order in all events, determined, in what degree it is required, p. 299. f. 2.
Constancy enjoyned in good causes upon all events, p. 310. f. 1, 2.
Courts advantaged, by examples of benefits procured to Christianity, p. 115. f. 2, 3.
Contemplation a kinde of Heaven, p. 321. f. 2.
Confort for Prisoners, p. 362: f. 3.
Contemplation described, p. 385. f. 1.
Contemplation defined out of St. *Augustine*, p. 387. f. 2.
Conversation ought to be kept pure, p. 130. f. 3.
Circumstances aggravating the faultiness of loose speech, p. 146. f. 1.

D

Death readeth to man, p. 7. sect. 1.
Dispair of cure is worse then our infirmity, p. 14. f. 2.
Divinity discernable by grace, p. 22. f. 1
Devotion described, p. 23. f. 2.
Devotion defined, p. 28. f. 2.
Devotion is onely sincere, when it is conformable to the order of Superiors, p. 29. f. 1.
Devotion may be prejudiced by too much austerity, p. 46. f. 4.
Devil disswadeth prayer, p. 80. f. 1.
Dissimulation may be rendred vertuous in some case, p. 96. f. 2.
Dissimulation in humility decryed, p. 102. f. 1.
Duties precisely in all cases belonging to enemies, p. 275, 276. f. 1, 2.
Death and the love of enemies have like aspects at the first sight, p. 276. f. 3.
Dissimulation in point of love to enemies, very absurd, p. 278. f. 2.
Different deceits in humors, towards judging of reasons of causes, p. 312. f. 2.
Detraction or Medisance defined, p. 126.
Detraction commonly connived at, p. 127.
Delusions in Spiritual vocations, p. 335. f. 2.
Detraction how handsomly disguised, p. 129. f. 3.
Detraction imposed as it were by Princes acting in it, or encouraging it, p. 134.
Description of what 'tis to be in love, p. 150. f. 2.

E

Examples of mans frailty, p. 9. sect. 3.
Example is meritorious in Devotion, p. 29. f. 2.
Examples of Saints rejoycing rightly in temporal goods, p. 69. f. 2.
Errors of those who wonder they are not happy, p. 73. f. 1.
Errors of our judgement in discerning Truth, illustrated by a Simile of *Zeuxes* the great Painter, p. 76. f. 1.

Examples

Examples of Princes why more dangerous then others, p. 92. s. 1.
Enemies a difficult object for love, p. 265. s. 1.
Example of Christ requisite to enable us for the love of enemies, p. 267. s. 2
Enemies in some respect more useful then friends, p. 269. s. 2.
Experience of suffering is the onely security of our capacity, of discharging the duty of loving enemies, p. 286. s. 1.
Examples of Gods unconceiveable Providence in the defeats of good Princes in good causes, p. 307. s. 4. p. 308. 1, 2
Examples of eminent sanctity in Courtiers, p. 115. s. 1.
Excuses of Courtiers for irreligious complacencies, refuted, p. 124. s. 1.
Errors discovered in the election of solitary vocation, p. 322. s. 2.
Errors of Philosophers in point of single reason, being sufficient for consolation, p. 343. s. 2.

F

FAith rested on giveth an ease above Reason, p. 23: s. 2.
Felicity determined to consist in a rejoycing in Truth, p. 65. s. 3.
Fortunes falacies more discernable at Court, p. 105. s. 3.
Flattery described, and impeached of falshood, p. 107. s. 1, 2.
Flattery is the issue of pride, p. 108 s. 1, 2
Forgiveness of enemies an excellent sacrifice, p. 279. s. 3.
Friendship is allowed another kinde of love then that we owe enemies, p. 283. s. 1.
Forgiveness of enemies doth not obstruct the course of Justice, p. 288. s. 3.
Faith follow defeatures as confidently as victories, p. 312. s. 2.
Foulness of speech a greater crime then many imagine, p. 140. s. 1, 2.
Flatteries to women are upon the Devils Commission, p. 161. s. 2.
Flattery raiseth self-love in women, p. 162. s. 2.
Friendship with women, how far allowable, p. 176.
Filial love defined, p. 187.
Friendship sincere is a safegard against passion, p. 177. s. 1.
Filial love urged upon us, p. 193.
Fraternal love a mark of our being in the way to filial love to God, p. 196. s. 3.

G

GRace was superadded to Reason in all the first perseverers in the belief of one God, p. 23. sect. 2.
Greatness inclineth naturally to be flattered, p. 112. s. 3.
Grace of Christ enabling us to love enemies, and the gift greater then the exaction, p. 267.
God is single, yet not solitary, p. 317. s. 3.
Grace proportioned to several callings, p. 121. s. 3.
God worketh upon different tempers by divers applications, p. 330. s. 2.
Grace, not single Reason, fortifieth our minde in great distresses, p. 341. s. 2.
Gods mercy is universal, in commanding that all should despise this world, p. 378. s. 3.
Great persons delighting in it, promoteth Mediance with great self-gultiness, p. 132. s. 3.

H

HOly Ghosts impression on our nature, p. 18. s. 3.
Hypocrisie displaid, p. 33. s. 3.

Honor goes under the title of Vertue, p. 44. ſ. 1.

Humility doth not prohibite the purſuit of honor, p. 45. ſ. 4.

Happineſs temporal defined, p. 51. ſ. 1

Happineſs wherein it is truly to be found, p. 63. ſ. 1.

Honors temporal may excite us to the purſuit of eternal, p. 89. ſ 1.

Humility truly deſcribed, p. 104. ſ. 1.

Humility a ſecurity againſt all temptations of Courts, p. 101. ſ. 2. p. 106. ſ. 2, 3.

Hatred to enemies imitateth thoſe we hate, more then him we pretend to love p 268. ſ. 2, 3.

Hatred to one another, from whence derived originally, p. 270. ſ. 2.

Humility like the Mariners need, p. 113. ſ. 2.

Hope often abuſed, p. 159. ſ. 1.

I

INfirmity of Man evidenced by *Solomon*, p. 8. ſect. 3. p. 9. ſ. 2.

Incarnations mercy, p. 12. ſ. 2.

Infirmities of man may be turned to the torture of the Devil, p. 17. ſ. 2.

Inconſtancy of vain affections, p. 41. ſ. 2.

Incredulity in prayer a mental ſtammering, p 83. ſ. 1.

Imitation of Princes is very familiar for the reaſons of gain, p. 91. ſ. 2.

Iuſtice for our firſt fault requireth the love of enemies, p 272. ſ. 2.

Injuſtice proſpering, not to be wondred at, p. 307. ſ. 2.

Imperfection of Mans Will in many election conſiſting with his liberty, p. 325, 326.

Iealouſies nature treated, and the good uſe of it in Gods love, p. 155. ſect. 1, 2.

Inſtincts of expreſſing our paſſion, ſheweth our loves to be due to God, p. 161. ſ. 2.

L

LOve juſtifieth the Incarnation of God, p. 13. ſ. 3.

Love from man enjoyned by the Incarnation of God, p. 13. ſ. 2.

Love rendring it ſelf to Devotion is not ill treated, p. 38. ſ. 4.

Love to enemies forgot in the Law, and revived in the Goſpel, like the fire of the Altar after the Captivity, p. 266. ſ. 2.

Liberty rather given to our Souls, then reſtraint made by the Precept of loving enemies, p. 267. ſ. 1.

Love of enemies proveth a counterpoiſon to the forbidden fruit, p. 269. ſ. 3.

Love to enemies miſinterpreted in a figurative ſenſe by many, p. 273. ſ. 2.

Love to enemies not ordains as they are ſimply enemies, p. 275. ſ. 2.

Love irregular, cauſeth our averſion to the love of enemies, p. 282. ſ. 1.

Liberty dear to Humane Nature, p. 339. ſ. 2.

Learning how it becometh moſt uſeful towards conſolation, p. 348. ſ. 1, 2.

Liberty of minde gained, overpays the captivity of the body, p. 354. ſ. 1, 2.

Love of the world recovereth often after our having wounded it by Grace or Reaſon, p. 376. ſ. 1.

Lecture proved neceſſary for the paſſage to Contemplation, p. 394.

Liberties of jeſting, how they are allowable, p. 131. ſ. 1.

Liberties indecent, though little, diſfigure the reputation of women, p. 147. ſ. 3

Liberties of ſcurrility excuſed by the preſumers in them, p. 137. ſ. 2.

Love, though mercinary, how to be accepted, p. 182.

M

MAns nobility by creation, p. 2. f. 3. p. 3.
Mans excuse of his fall, p. 3. f. 2.
Mans self-deceit, p. 6. f. 1.
Meditation conducent to peace of Spirit, p. 58. f. 2.
Meditation on the changeableness of all the pleasures we enjoy, serveth towards the securing our happiness, p. 61. f. 3.
Moral Philosophy answereth not to the promises of Speculation in our necessities, p. 62. f. 1.
Mans reason for his forgiving the first injury of women, p. 275. f. 1.
Morality more studied at Court then Religion, p. 117. f. 1, 2.
Moral civility useful to improve the zeal of religious duties, p. 118. f. 1.
Mirth a great disguise of Mediſance, p. 128. f. 2.
Morality single is insufficient for our support in great pressures, p. 342. f. 3.
Moral Philosophy set in a due order for consolation in distresses, p. 345.
Meditations on the vain figure of this world, p. 361. f. 1.
Meditation on eternity a relief against all temporary pressures, p. 367. f. 1.
Mortification of the flesh requisite for all acts of pure Speculation, p. 392. f. 2.
Mediſance most entertained by the encouragement of great persons, p. 129. f. 1.
Mercy of God misconceived, p. 156. f. 2. more 158. f. 1.
Mercy rightly understood, p. 158. f. 2.
Mercinary love, how far allowed, p. 185.
Mercinary love of the nature of dwarfs, p. 185. f. 1.

N

NVns eminent purity, p. 18. f. 2.
Nature gives some light towards the sight of God, p. 22. f. 2.
Nature discredited single for happiness, p. 57. f. 2.
Naturalists shall rise up in judgement against ill Christians, p. 277. f. 3.

O

OPinion of Temporalities confuted, p. 7. f. 2.
Order given by God for direction in Religion, p. 28. f. 1.
Opinion why it prevaileth often above Truth, p. 68. f. 2.
Obligation in point of love to enemies, p. 283. f. 2.
Orders of Providence not discerned, occasioneth all our wonder, p. 305. f. 1, 2.
Order described, p. 327.
Order for disposing our time pleasantly and usefully in Imprisonment, p. 351. f. 1.
Order of the three Persons of the Trinity residing in a Contemplative Soul, p. 389.
Order of rising up to Contemplation, p. 391. f. 1.

P

PRide first introduced, and how continued, p. 3. f. 3.
Philosophers deceived in the Divinity, p. 21. f. 2.

Piety adviſed in all religions, p. 24. ſ. 2.
Paſſion it ſelf maketh uſe of Religion to expreſs it ſelf, p. 32. ſ 2.
Paſſion transferred may honor God in a double reſpect, p. 33. ſ. 1, 2.
Piety doth the office of a Law-giver, not of an Inſulter, p. 35. ſ. 3.
Piety not incompatible with pleaſure, p. 37. ſ. 2.
Pleaſures allowed by Devotion, p. 41. ſ. 1, 2.
Propriety in temporal goods abateth the value, and Piety repairs it, p. 42. ſ. 2.
Philoſophers variances concerning happineſs, p. 51. ſ. 2.
Prayer aſſigned for the way to finde truth; and conſequently happineſs, p. 79. ſ. 2.
Prayer muſt be ſincere and fervent to become officious, p. 82. ſ. 2.
Prayer is often accepted, when the ſuit is not accorded, p. 84. ſ. 1.
Princes vertues may make Courts ſchools of Piety, p. 91. ſ. 1.
Princes eſpecially obliged to piety, p. 91. ſ. 2.
Prudence for Courtiers, p. 97. ſ. 1.
Praiſes allowable in many caſes, and how they are to be applied, p. 110. ſ. 2, 3.
Princes obliged to forgive perſonal injuries, p. 280. ſ. 1, 2.
Providence not to be judged of by pieces, p. 295. ſ. 2.
Prayer againſt Gods menaces allowed the Prophets, p. 301. ſ. 1.
Providence ſeemeth as it were diſguiſed upon earth, p. 359. ſ. 2.
Preſumption on our power to reſiſt the temptations of Beauty, is dangerous, p. 166. ſ. 2.

Q

THe quality of peace expectable in this life, p. 84. ſect. 2.
The quality of private conditions towards the diſcernment of the worlds inſtability, p. 105. ſ. 1.
Quarrels with the world do ſometime occaſion good vocations to ſanctity, p. 328. ſ. 3.
The qualities of prophane paſſion, p. 152. ſ. 2.
The quality of temptations ſlighted at firſt, as eaſily maſterable, p. 171. ſ. 2.

R

REaſon much degenerated in our faln Nature, p. 2. ſect. 2.
Reaſon injured by opinion, p. 7. ſect. 2.
Repaired Nature by Chriſt exalted above the original innocence, p. 15. ſ. 1. p. 161 ſ. 2.
Revenge contrived unto piety, p. 17. ſ. 2.
Reaſons courſe up to Divinity, p. 21. ſ. 1.
Repentance may convert even our ſins into good fruit, p. 30. ſ. 2, 3.
Remedies extractable out of the meditation of our frailty, p. 60. ſ. 1.
Riches poſſeſſed and improved towards piety, p. 70. ſ. 2.
Religion lightly conſidered may perplex us in the judgement of events, but more profoundly looked into, ſetleth on us, p. 292. ſ. 3.
Religion the onely refuge in the perplexity of advers events to a good cauſe, p. 302. ſ. 2, 3.
Reaſon of diſtracting events not to be hoped for in this world, p. 304. ſ. 2.
Retreats out of the world turned into deluſions by the Devil, p. 332. ſ. 2.
Reaſon ſingle vainly overvalued by the Philoſophers, p. 340. ſ. 2, 3.
Remedies drawn out of the evils themſelves of our life, p. 362.
Remedies for the correcting indecent liberties in jeſting, p. 132. ſ. 2.

Remedies against foulness of speech, p. 142. s. 1.

S

SIn vainly excused, p. 4. sect. 2.
Solomons glories are ascribed to a special reason, p. 8. s. 2.
Sin removeth man more from God then his own first nullity, p. 12. s. 2.
Sensual men excluded from happiness, p. 55. s. 1.
Success ought not to assure us of the goodness of a Cause, p. 294. s. 1.
Sorrow allowed in ill successes, p. 298. s. 2.
Solitude described, and treated truly, p. 316.
Sanctity in great persons affords more communicative influences then in other, p. 120. s. 1.
Sociableness of Mans Nature, in order to common good, p. 327.
Spiritual joys suppresseth the love of the world, p. 376. s. 2.
Speculation distinguished from Contemplation, p. 397. s. 1. s. 2.
Sensible delight afforded by Contemplation, p. 401. s. 1.
Self-love keeps us in darkness, p. 163. sect. 1.
Self-love a kinde of punishment of women, p. 163.
Self-loves motion, p. 185. s. 1.

T

TRuth defined, and duly valued, p. 66. s. 2.
Truth to be sought in all temporal fruitions, and to be found as the ground of our happiness, p. 68. s. 4.
Truth impugned by the Devil to seduce our happiness, p. 74. s. 2.
Temptations most frequent in Courts, p. 100.
Temptations of Courts resistable by Prudence, p. 100. s. 2.
Temptations against the love of enemies, p. 272. s. 1.
Toleration of injuries easeth more then revenge, p. 277. s. 2.
Temptations in Courts, how to be overcome, p. 122. s. 2.
Time to be weighed in Solitude, p. 352 s. 3.
Time weigheth heaviest upon, when it is least applied to particular designs, p. 358.
Time neglected brings us in debt even of our eternity, p. 369. s. 1.
Temptations to be resisted at the first approach, p. 160. s. 2.
Temptations of the Flesh dangerous, though they appear little at first, p. 169. s. 1.

V

VAnity in our fancy argued, p. 5. sect. 1. s. 2.
Vanity of riches, beauty, p. 7. s. 1.
Voluptuous persons exceptions against Devotion, p. 34. s. 3.
Vanity of Philosophers concerning the power of Reason, p. 52. s. 3.
Vses to be made of the Stoicks Opinions, p. 54. s. 1.
Verities intended, do not dull the joys of our sensitive appetite, p. 75. s. 2.
Vnhappiness mans own fault always, p. 80. s. 2.
Vulgar errors in judging of Causes, p. 297. s. 1.
Vocations supernatural to Solitude, solaced by God, p. 319. s. 3. p. 320. s. 1.
Vanities do truly captivate those they pretend to give liberties, p. 353. s. 1.

Vniversal

Vniversal changes may comfort all private calamities, p. 358.

Vanities of this world sacrificed to God, afford a sweet savor, p. 380. s. 1.

Vocations respectively allowed more or less application to the world, p. 383.

VV

THis world was never meant as an object of mans love, p. 377. s. 2.

The worlds contempt is ordained by God, by his subjecting all things in it to Man, p. 379. s. 2.

The world easily contemnable by the consideration of Christs demeanor in it, p. 381. s. 1.

Women obliged especially to much purity in conversation, p. 146. s. 2.

Words equivocal wrested to an unclean sence, very blameable, p. 143. s. 3.

Women prejudiced by flatteries; p. 164. s. 2.

Women more commiserated then men, in faults occasioned by mans temptations, p. 164.

Z

ZEal and Charity make the best temper of a Religion, page 26. sect. 2.

FINIS.